LIBRARY
JAN 2 - 1947
DARTMOUTH COLLEGE

The CHRISTIAN CENTURY

Published Weekly

Self-Help in Germany

By E. Theodore Bachmann

Retrospect

The Annual Editorial Review of the Year

Art and the Christian

By W. Norman Pittenger

Dissonance at Amsterdam?

By Carl E. Schneider

5 Cents a Copy • December 31, 1947 • Six Dollars a Year

In This Issue

E. THEODORE BACHMANN

served during the past year as liaison man between the World Council of Churches and the Evangelical Church in Germany. He is now professor of church history in the Chicago Lutheran Seminary. Dr. Bachmann holds degrees from Haverford, Harvard, the University of Chicago and Mount Airy Lutheran Seminary, Philadelphia, and did graduate study in Tübingen and Erlangen, Germany. He is the author of *They Called Him Father,* a biography of J. C. F. Heyer, the first American Lutheran missionary to India.

CARL E. SCHNEIDER

is professor of church history in Eden Theological Seminary, Webster Groves, Missouri. He has contributed articles to *Christendom* and other religious publications.

W. NORMAN PITTENGER

is a member of the faculty of the General Theological Seminary, Protestant Episcopal institution located in New York. After four years' experience in newspaper work, Dr. Pittenger entered theological school. He has been a member of the study commission of the World Council of Churches since 1940. He is the author of *Approach to Christianity,* 1939; *Christ and Christian Faith,* 1941; *Christian Faith and Worship,* 1942; *As His Follower,* 1943; *The Christian Way in the Modern World,* 1944. He has been American editor of *Theology* since 1939 and contributing editor of the *Journal of Philosophy of Religion* since 1941. His home is in New York city.

The CHRISTIAN CENTURY

Established 1884, as *The Christian Oracle.*
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Managing Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
THOMAS CURTIS CLARK, *Poetry Editor*
ROBERT L. WILLETT, *Publisher*

December 31, 1947

Staff Correspondents

HAMPTON ADAMS (St. Louis)
C. D. BROADHEAD (Philadelphia)
GEORGE W. BUCKNER, JR. (Indianapolis)
F. W. BURNHAM (Richmond)
J. HENRY CARPENTER (New York)
WALTER D. CAVERT (Syracuse)
W. EDGAR GREGORY (San Francisco)
CLARENCE W. KEMPER (Boulder, Colo.)
ALBION ROY KING (Des Moines)
G. MERRILL LENOX (Detroit)
DONALD G. LOTHROP (Boston)
W. O. MACOSKEY (Tacoma)
PHILLIP J. MCLEAN (Atlanta)
ACTON E. MIDDLEBROOKS (Birmingham)
ADIEL J. MONCRIEF (St. Joseph, Mo.)
RICHARD K. MORTON (Providence)
HENRY G. RUARK (The Carolinas)
D. R. SHARPE (Cleveland)
ALFRED W. SWAN (Madison, Wis.)
L. RALPH TABOR (Washington, D. C.)
ALVA W. TAYLOR (Nashville)
WILLMAR L. THORKELSON (Minneapolis)
J. M. TRIMMER (Huntington, W. Va.)
CHARLES L. VENABLE (Chicago)
RAYMOND B. WALKER (Portland, Ore.)
O. M. WALTON (Pittsburgh)
E. RALPH WIDOBO (New Haven)
MARSHALL WINGFIELD (Memphis)
G. BAEZ-CAMARGO (Mexico)
HARRELL F. BECK (Egypt)
PAUL BOCK (Switzerland)
JIRI CARDA (Czechoslovakia)
E. GUERON (Turkey)
CALVIN Y. HADIDIAN (Lebanon)
GEORGE P. HOWARD (Argentina)
ERNEST MARSHALL HOWSE (Winnipeg)
RICHARD E. JOHNSON (Puerto Rico)
K. E. JORDT JØRGENSEN (Scandinavia)
G. K. (Mrs. W. C.) KERR (Japan)
ERNEST LEFEVER (Germany)
INNES LOGAN (Scotland)
G. P. MCLEOD (Toronto)
A. T. MCNAUGHTON (Australia)
HERBERT L. MINARD (China)
JOAO DEL NERO (Brazil)
P. OOMMAN PHILIP (India)
STANLEY G. PITTS (South Africa)
DECOURCY H. RAYNER (Quebec)
SIEGFRIED SCHARPE (Germany)
EDWARD SHILLITO (England)
A. R. TIPPETT (Fiji)
EDWARD L. WHITTEMORE (Honolulu)
MALCOLM W. WILSON (New Zealand)
PEDRO ZOTTELE (Chile)

Entered as second-class matter February 22, 1902, at Chicago, Ill., under the act of March 3, 1879.

Copyright 1947 by Christian Century Foundation. All rights reserved.

Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries

Contents

Editorial
- Editorial Paragraphs 1603
- Retrospect: A Review of 1947 1606

Contributed Articles
- Self-Help in German Churches, by E. Theodore Bachmann 1609
- Dissonance at Amsterdam? by Carl E. Schneider .. 1611
- Art and the Christian, by W. Norman Pittenger 1612

Books
- American Military Government in Germany, by Harold Zink 1615
- Books in Brief 1615

Correspondence 1616

News of the Christian World
- Brazil 1618
- Connecticut 1618
- England 1620
- New York 1620
- Czechoslovakia 1621
- India 1622
- Washington State ... 1623
- Chicago 1624

The Church Roll 1625

Current Feature Films 1625

Index to Volume LXIV (July-December, 1947) 1626

Calendar of Coming Events

Dec. 27-Jan. 1. North American Student Conference on Christian Frontiers, Lawrence, Kan.
Dec. 30-Jan. 2. Methodist Youth Conference, Cleveland.
Jan. 1-3. Conference on Christian Unity, Washington, D. C.
Jan. 4. Chicago Sunday Evening Club; Paul Quillian, speaker.
Jan. 4. Ford Hall Forum, Boston; Prof. and Mrs. Harry A. Overstreet, speakers.
Jan. 4-11. Universal Week of Prayer.
Jan. 6. Epiphany.
Jan. 6. New York Institute for Religious and Social Studies; Ben Zion Bokser, Ira DeA. Reid, Anna M. Rosenberg, speakers.
Jan. 6-9. Home Missions Council of North America Annual Meeting, Buck Hills Falls, Pa.
Jan. 8. Annual Luncheon, Chicago Church Federation; Charles P. Taft, speaker.
Jan. 8-9. Teachers of Evangelism Conference, Louisville.
Jan. 9. Church Architectural Guild of America and Judging of Students' Competition, New York city.
Jan. 10. North American Conference on Church Architecture, New York city.
Jan. 11. Chicago Sunday Evening Club; Bishop Austin Pardue, speaker.
Jan. 11. Ford Hall Forum, Boston; Kirtley F. Mather, speaker.
Jan. 12. Interfaith Institute on Judaism, Beth Ahaba Synagogue, Richmond, Va.
Jan. 12-14. National Religion and Labor Foundation 15th Anniversary Conference, Pittsburgh.
Jan. 13. New York Institute for Religious and Social Studies; R. M. MacIver, speaker.
Jan. 13-15. Federal Council of Churches Executive Committee, Atlanta.
Jan. 13-15. Southeastern Regional Interchurch Convocation, Atlanta.
Jan. 18. Chicago Sunday Evening Club; Rabbi Ferdinand M. Isserman, speaker.
Jan. 18. Ford Hall Forum, Boston; Henry C. Wolfe, speaker.
Jan. 18-20. Anti-Saloon League of America National Convention, Pittsburgh.
Jan. 18-20. New York State Council of Churches Second Annual Churchmen's Legislative Assembly, Albany.
Jan. 19. Institute of Religion, United Church, Raleigh, N. C.; Ethel J. Alpenfels, speaker.
Jan. 19-23. Annual Ministers' Week, Emory University, Atlanta.
Jan. 19-23. Quillian Lectures, Emory University, Atlanta; Albert C. Knudson, speaker.
Jan. 19-23. Sam Jones Lectures, Emory University, Atlanta; W. E. Sangster, speaker.
Jan. 18-25. Annual Week of Prayer for the Unity of Christendom (World Conference on Faith and Order).
Jan. 20. New York Institute for Religious and Social Studies; Adolph A. Berle, Jr., Howard E. Wilson, speakers.
Jan. 20-21. Virginia Council of Churches Annual Convention, Richmond.
Jan. 21-22. New York State Council of Churches Annual Meeting, Albany.
Jan. 23. Chicago Sunday Evening Club; Peter Marshall, speaker.
Jan. 23. Ford Hall Forum, Boston; Anna Louise Strong, speaker.
Jan. 25-Feb. 1. Youth Week; Theme: "Jesus Christ Is Lord."
Jan. 26. Institute of Religion, United Church, Raleigh, N. C.; Vera Micheles Dean, speaker.
Jan. 28. National Stewardship Institute, Golden Rule Foundation, Annual Meeting, New York city.

(Announcements will be printed in this calendar as received, but much reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LXIV CHICAGO, DECEMBER 31, 1947 NUMBER 53

EDITORIAL

ON THE DAY the special session of Congress adjourned, President Truman submitted his proposals for a four-year European recovery program. Thus members of Congress were given the holiday season to think over the President's suggestions, test the views of their constituents and make up their minds what they are going to do when they reassemble in Washington on January 6. In his message, Mr. Truman asked for enactment of the legislation by April 1. If the President's recommendations are followed, Congress will appropriate $6,800,000,000 to finance the program for its first 15 months, and will authorize the expenditure of up to $17 billion during the four-year period. Will Congress do this? That it will vote for some sort of Marshall plan seems certain, but since the bill to tide over France, Italy and Austria until spring ran into unexpectedly rough weather, Washington comment on the probable final size of the Marshall program has been bearish. It is being charged, in Europe and in some American circles, that the strong opposition which developed before the emergency aid was finally voted shows the resurrection of American isolationism. Perhaps, but if so it is an isolationism of a thought-provoking kind. The amendments which came closest to wrecking the aid bill were in most cases introduced by war veterans, especially from the south. Close observers of Congress say that almost every new election of a former serviceman adds to the sentiment in that body against too much free-handedness in dealing with Europe and China. This mood of the veterans may make trouble for the Marshall plan.

President Presents Marshall Plan

Marshall Predicts 'Cold War' Finish Fight

THE RADIO SPEECH which Secretary Marshall delivered on his return from the dismal London conference of foreign ministers was a model of what such a report to the public should be. It was, of course, one-sided, as any such report by a partisan agent to a partisan audience is bound to be. But within the limits of this partisanship it was moderate in tone, clear and reasonably comprehensive. However, its main conclusions cannot have been reassuring to Americans who wonder where the policy of their government in Europe is coming out. What General Marshall had to say, in essence, was that the London conference had shown that the "cold war" in which Russia and the United States are ranged against each other will have to be fought to a finish. After Russia has been defeated in that cold war, and knows it, firm peace treaties and other working agreements covering western Europe may be possible. But not before. General Marshall naturally assumed that the United States will win this economic struggle. Yet if the cold war is fought across any such clearly drawn lines and to any such decisive result as he foreshadowed, one of the first effects will be an end to industrial traffic, east and west, across Europe. Without such traffic, the costs of the Marshall plan will soar into the stratosphere and the strain on American food and fuel supplies will be heavily felt in every American home. In other words, General Marshall's prediction of a finish fight in the cold war implied that the plan bearing his name will cost far more than the President earlier that same day had thought he dared ask Congress to authorize.

U.N. Commission Adopts Human Rights Plank

THE UNITED NATIONS Commission on Human Rights, in session at Geneva, has adopted a "declaration of rights" which is now to be submitted to the member states. The religious liberty articles in the declaration read: "1. Individual freedom of thought and conscience to hold and change beliefs is an absolute and sacred trust. 2. Every person has a right, either alone or in community with other persons of like mind, and in public or private, to manifest his beliefs in worship, observance, teaching and practice." This formulation received the approval of Dr. O. Frederick Nolde, consultant for the World Council of Churches and the International Missionary Council. He is reported by Religious News Service as saying that the second article "seems inclusive enough to cover all conditions essential to the exercise of rights and freedoms, especially when interpreted, as it

will be, in relation to other articles such as those dealing with freedom of expression, association and assembly." The 34 articles of the declaration were approved by thirteen nations, with Soviet Russia, the Ukraine, White Russia and Yugoslavia abstaining. In addition to the declaration of rights, the Geneva meeting has drawn up a "covenant of human rights" which states are asked to sign. This covenant is even more explicit in its definition of religious and other freedoms. The Soviet bloc was not satisfied with abstention in this case, but voted against submission of the document to member states for signatures. As a result of this split within the commission, action on the controversial declaration concerning "freedom of access to information" has been postponed.

Laski Sees Catholicism as Source of Reaction

HAROLD LASKI, famed professor at the London School of Economics and British Labor party leader, is writing a series of articles for the *Nation* on the current world situation. His analysis of conditions in the United States appears in the issue of that weekly for December 13. It reveals, as might have been expected, the intimate knowledge of this country which Professor Laski acquired during his years on the Harvard faculty and while gathering material for many of his books. It is, therefore, of more than passing interest to discover that an observer with this background places a firm finger on the Roman Catholic Church as one of the principal sources of reaction and social confusion in American life. Writes Professor Laski:

> I add, with both hesitation and regret, my feeling that a good deal of what is most reactionary in the political and social life of America today is directly traceable to the influence of a militant Roman Catholic Church, which is as much the expression of the purposes of a foreign power as any influence exerted by the Communist party. No other body has the same grim responsibility for the tragic fate of the Spanish people. No other body has devoted itself so consistently to poisoning the relations between Russia and the United States. It protects child labor; it is building, from infant school to university, its own educational *imperium in imperio*. It has immense influence over the movie industry, not least where films of a political complexion are concerned. It plays a major part in the repression of freedom of speech. That it has done so little to make impossible the anti-Semitism of Father Coughlin or the adolescent gangsterism in Massachusetts and New York is a painful thing to anyone who remembers the large-mindedness of Archbishop Ireland and Monsignor Ryan. It is attempting with subtlety and skill to establish a concealed control of trade unions in cities where there is a large Roman Catholic population. I doubt whether there are three Americans today whose authority, direct and indirect, counts for more than that of the Cardinal-Archbishop of New York. And to this must be added the curious and significant fact that the members of the Roman Catholic Church seem able, like their co-religionists in Great Britain, to obtain pivotal posts in the foreign service, exercising a power of infiltration which must make members of the Communist party feel that they are infants at the game. Anyone who measures Roman Catholic strength in the United States today with what it was a generation ago cannot fail to be impressed by its growth, as well as perturbed by its direction. Spain apart, I doubt whether there is any country in the world today in which its authority is greater than in America.

No man can be an infallible interpreter of the life of another people. But the man of experience, long study and insight who views a society from without often sees facts concerning its nature that some caught in the hurly-burly within may only dimly discern.

Distillers Turn Down Voluntary Saving

AFTER a 60-day shutdown ending on Christmas Day, the distillers of this country decided that they had served humanity sufficiently. So they turned down a proposal by Secretary of Agriculture Anderson that they voluntarily restrict their consumption of grain to 2,500,000 bushels a month, which is about half their normal requirement. Because of the distillers' refusal, Mr. Anderson has asked Congress to restore to President Truman the authority to regulate the use of grain which he had under the second war powers act. While we believe that the power of the executive should be kept at a minimum, it is our view that in this case the grant of power is justified, at least for a limited period. The 5,000,000 bushels of grain a month which the distillers will otherwise consume in making whisky is badly needed to keep life in as many millions of half-starved bodies abroad. The industry cannot justify its use of this precious food by claiming that it turns it into a product of the slightest value. Its product is personally and socially harmful. And the industry itself is generally characterized by the self-seeking and anti-social attitude which has now again come to the fore. This attitude, plus the world food shortage, justifies the imposition of the measure of discipline which would be involved in placing the industry in a special category to be dealt with by executive action under the direction of Congress. That body should therefore vote the powers asked by Secretary Anderson. The President, when he receives these powers, should use them to close down all distilling of beverage liquors so long as the food shortage continues. And if the industry attempts to evade the law through the black market, as its spokesmen suggest may happen, then the shutdown should be made permanent.

Race Discrimination Dropped at Southern Medical Convention

AS ENCOURAGEMENT to those who sometimes fail to see that racial attitudes in the United States are improving, it is worth making special note of what happened when the Southern Medical Association recently held its convention at Baltimore. We take the story from the *New Republic*. When the program was first sent out it carried a notation to the effect that only white doctors would be permitted to attend. A photostatic copy was printed in the *Afro-American*, Negro weekly published in Baltimore, and ten members of the staff of a Negro hospital wrote to the President's committee on civil rights pointing to this as an illustration of the "bitter discouragements" experienced by Negro members of the medical profession. Then white doctors in Baltimore began to go into action. Some threatened not to read their papers if the convention sessions were on a racially segregated basis. Others said that they would not turn their papers over to the association for publication in its records. So

others refused to contribute to the costs of the convention. The Baltimore city medical society announced that Negro doctors would be admitted to the scientific sessions and sent telegrams to Negro physicians specifically inviting them. (They were not invited to the association's social gatherings.) Under such pressure, the council of the southern medical body gave in. As a result, Negro doctors for the first time attended the association's sessions. The next step, according to the doctors who brought this to pass, will be to open to them membership in the association. That may not come quickly, but a few years ago it would have been deemed impossible that the annual meeting could drop its color bar.

Interchange China Missionaries

MISSIONARIES of the Church of the Brethren and the Mennonites have been compelled to leave their work in Communist-controlled areas in west China. This is not surprising, since the work of Christian missions is generally unwelcome in such areas. But a result of this development is surprising and distinctly encouraging. At the recent meeting of the Board of Missions of the Methodist Church, Dr. Frank T. Cartwright, secretary for eastern Asia, reported that these displaced missionaries of another church have been set to work in Methodist missions in west China. With the full concurrence of their Brethren and Mennonite boards, they have accepted assignments from the West China conference of the Methodist Church. So five missionary units of Brethren have assumed responsibility in Tzechung and vicinity, and the Mennonites have taken over the Protestant centers in Hochwan. Such cooperation will benefit all concerned. It reveals the essential unity of the ecumenical church, which has from the beginning received a powerful impetus from the Christian churches abroad. It also suggests that a systematic program of interchange of missionaries could be undertaken with good results all around. The main problem of Christian missions is not overlapping, for there has been far greater cooperation in the location of Protestant stations than is generally realized. Rather, it is isolation and the consequent ingrowing of personalities and methods of work. Such interchanges as have been worked out in west China offer a readily practical way of overcoming these handicaps. They should be widely extended.

'Red Dean' Calls His a Socialist Post

THE EXCHANGE between the Archbishop of Canterbury and Dr. Hewlett Johnson, vocal "red dean" of that same cathedral, has produced a statement of the basis of ecclesiastical appointments in the Church of England which should lead to much sober reflection in that communion. The archbishop, who not long ago expressed his concern over the theology of the Bishop of Birmingham, has now rebuked the Canterbury dean for "recent actions which have given rise to widespread misunderstanding and misconceptions, both on the Continent and in the United States." Specifically, he fears lest the world outside the British Isles may get the idea that the dean, in whooping it up for Russian communism, represents the viewpoint of the Anglican Church. The archbishop's fears on that score were needless. However, Dr. Johnson's defense of his course is remarkable for its candor. He was, he asserts, appointed dean of Britain's premier cathedral by a socialist prime minister, exactly in order that he might there set forth a socialist interpretation of Christianity! Ramsay MacDonald named him for the Canterbury post in 1931, he says, "precisely because I had long urged that socialism was not only scientific but the logical consequence in our age of Christian morality." The working masses who elected a socialist prime minister expected him to use his powers to secure a socialist-led national church. Doubtless there have been Tory prime ministers who have appointed Tories as Anglican bishops and deans for parallel reasons. But it is important when the theory is so frankly avowed that preferment in the Church of England follows the election returns. Members of that communion have been trying, despite its established status, to contend that it is in reality free from state control. The argument was badly shaken when, as recently as 1928, Parliament denied that, as a state church, it had the right to amend its own prayer book. Now Dean Johnson's contention gives the idea of Anglican freedom another blow. For what the "red dean" is plainly saying is that the choice of leadership in Anglicanism rests on the policies of the political party controlling the British government.

'Economist' Defines the Limits of Planning

IN ITS COMMENTS on the Gravesend election, the London *Economist* makes some observations concerning the British situation which are of interest to the American as well as to the British people. It points out that the central issue in British life now is how to set limits on planning. This issue was not clarified by Mr. Churchill, who shouted in the Gravesend campaign, "Set the people free!" or by the members of the Labor cabinet, who cried "Controls or chaos!" The London weekly holds that it can be met only by recognizing that there is an area in which planning is necessary and by working out the "practical logistics" of defining this area and securing "the maximum possible dispersion of decisions" outside of it. "The state should seek its ends by trying to influence the economic weather, not by trying to ration raindrops," it says. The government can influence the economic weather through taxation and credit control. "To centralize decisions on matters of detail is to choke the system with paper and the citizen with frustrated rage," it observes. The *Economist* recognizes that in a democratic society "the planning, the control, the purposive direction . . . must . . . be done by political parties." Yet it maintains that the Labor party has proved no more competent for this purpose than the Tories did. "It was the turn of the Tories in 1931 to show with what stubbornness they could defy the facts and pursue a policy of contraction in the middle of deflation. But their performance has at least been equaled by that of the Labor party since 1945. Their sacred cow is the trade union doctrine that it is always right for the pay-packet to grow and never right, in any circumstances, for it to shrink, or even for its growth to be halted. The Labor

party has even done what would have seemed incredible six months ago; it has agreed to the conscription of labor in peacetime, rather than to question this sacrosanct dogma. Clearly, if it is unsafe to let the Tories out of gaol in a slump, the Labor party ought to be locked up in times of inflation." The *Economist* refuses to yield to defeatism, however, and insists that the problem can be worked out "by methods of freedom and tolerance" if it is admitted that what we now confront is "obviously a problem of far greater complexity than was ever imagined by the blythe theorists of social democracy."

Military Extend Infiltration

WHERE is the militarization of America to end? No one can answer that question, but it is not difficult to see where it is beginning. In the Chicago area, according to a news story appearing in the *Chicago Tribune* on December 18, there are 211 units of the organized reserve corps of the army. They conform to the civilian organization of American life by the enlistment of specialists in all fields into special reserve units of the army. For example, two units are being recruited from the city police. One is to be a military police battalion and the other a criminal investigation detachment of the organized reserve of the army. Other units have been organized in laundries, baking companies and among firemen. An engineer base company has been formed, a machine records unit has been set up and a railhead company, recruited from merchants and warehousemen, has been activated. Trucking companies, refrigerating companies and railroads all are supplying their trained specialists for the formation of military units. If this process continues, and there is no reason to believe that it will not, then the time is not far off when every civilian function of life will be overlaid with its pattern of military regimentation. It is of course refreshing to learn that in time of peace at least the familiar wartime practice of the army in making Ph.D.'s drive tanks and truck drivers serve as clerks has been abandoned. But we have grave doubts that the people of the United States understand or approve the use that the military forces are making of the authority which Congress has given them to set up reserves. If all civilian life in this country becomes regimented under the orders of the defense department, where is the essential difference between that pattern and the European tradition of mass conscription which has done so much to ruin that continent?

Write Your Own Headline

IN ITS ISSUE for December 1 *Newsweek* publishes this paragraph, which we quote in its entirety: "My Brother's Keeper. Ten-year-old schoolgirls in Nüremberg were recently ordered by their teacher to write an essay, traditional in German schools, entitled 'The Most Beautiful Day of My Life.' One of these gray-faced children wrote as follows: 'The most beautiful day of my life was February 17, 1947, when my brother died and I inherited his shoes and his woolen underwear.'" Think that over for a while, you who believe that you are interested in the question of European recovery. Tell yourself what this child's words reveal of Europe's depth of misery and then try to visualize its consequences ten or twenty years from now.

Retrospect

IT HAS BEEN a bad year. Sporadically, or within limited areas, men have proved their generosity, their fortitude, their ability to think and act creatively. On the whole, however, 1947 is leaving a sense of growing tensions, faltering hope and encompassing despair. As the year ends nations and society are still trying to evade inescapable responsibilities and decisions; the substance of human hope is perilously close to being no more than a feeble reminder that "something may turn up." Nowhere on earth is there any confidence that the peoples have set their feet on the road to peace. On the contrary, there is everywhere the sense of being caught in a stampede toward destruction. It has been a bad year.

I

In the field of world affairs it is difficult to decide whether the most important development of 1947 was the further liquidation of the British empire or the continued failure to write peace treaties with Germany, Austria and Japan. Both are having far-reaching consequences. The liquidation of British imperial responsibilities, announced in southeast Europe as the year opened, extended into the Near East, then reaching its climax in the swift grant of independence to India and Burma, with the partition of India into two dominions, has thrust the United States into an international position freighted with dire possibilities. Whereas modern history has hitherto revolved largely about the rivalry between an insular power (Great Britain) and a land power (Germany) for domination of the Eurasian-African land mass under the conditions of a seapower age, the power politics struggle suddenly has become a rivalry between a new giant insular power (the United States) and a new giant land power (the Soviet Union) for domination of the same land mass under the conditions of an airpower age.

Revelation of this fundamental alteration in the nature of world politics has left the United States playing what, since before the time of Napoleon, has been Britain's traditional role in Greece, in Turkey, in Palestine, in Arabia and in China. The presence of a powerful American fleet in the eastern Mediterranean, and the news of the establishment of American air bases in west and north Africa, suggest that that role may soon be extended. This brings about an almost physical confrontation between the Russians and ourselves all the way from the North sea across Europe and Asia to Sakhalin. It has blocked the writing of peace treaties. It has reduced the United Nations to stalemate in the Security Council and to a shrieking exchange of insults in the Assembly.

The United States opened the year by denouncing Russia's intention to secure world domination and, to offset that purpose, avowing a Truman Doctrine that would "contain" Russian ambitions. The Soviet Union ceased

lessly denounces America's intention to dominate the world and, to offset that purpose, seeks to "contain" American policies in the U.N., in the council of foreign ministers, or wherever it can reach them. The year has brought a "cold war" to attain this American purpose in Europe. As it ends, Walter Lippmann pronounces the cold war won. Apparently, however, neither President Truman, Secretary Marshall nor the Congress agrees.

Along with this deepening major crisis the year has brought innumerable contributing factors. There has been, for example, the revelation of the depth of Britain's economic dilemma, and of the essential instability of the political and economic situations in France and Italy. The American attempt to intervene in Greece has proved a sorry failure. Partition of Palestine, recommended at year's end by the U.N. Assembly under American pressure, further involves the United States in an effort to impose stability on a situation in which none of the elements of stability exist. The same might be said of what the year has shown about the involvements of this country in China and in Korea. Everywhere the builders of American foreign policy give the impression of men who are driving nails into rotten wood.

II

The problem of atomic control is unsolved; the Russian and American antagonists stick by the letter of their own proposals, let the outcome be what it may. The problem of displaced persons, and the parallel problem of prisoner slave labor, are still dodged. The problem of colonialism is left with the infant republics in Indonesia and Indo-China fighting for survival and with the demands of the U.S. navy for "strategic areas" making the trusteeship system of the U.N.—supposedly a means to end imperialism and spread freedom—look like a more cynical betrayal of liberal hopes than was the mandate system of the old League.

The year has brought the inauguration of the Philippine republic; the strengthening of ties between the United States and its Latin American neighbors (but for what purposes who can say?); the independence of India, shadowed by massacre; the end of occupation in Italy. Count these as much gain as possible; they do not relieve the sense of mounting global crisis.

As 1947 closes the Marshall plan, so far as American thinking is concerned, is almost the only remaining hope to ease this crisis. Passage of the emergency aid bill by Congress should assure survival of the most hard-pressed western European governments until the long-term Marshall plan can be acted on. But there has been nothing done in Europe to integrate the economies of the 16 "Marshall plan nations" to reinforce that proposal; even the miniature Belgian-Luxembourg-Holland customs union remains a scheme on paper. And the final drawing of a line between western and eastern Europe, now predicted from official sources in the wake of the collapse at London of the foreign ministers' conference, affords little hope of that economic exchange between west and east on which the Marshall plan admittedly must rely for success.

In its domestic affairs, the United States has likewise passed through an unhappy year. Wages have been high; profits unparalleled; farm prices in the stratosphere; crops abundant; there has been no unemployment. But inflation has set in hard, and both political parties are evading the real issue of trying to bring it under control while trying to make political capital for next year's election. There has been a generous outpouring of American aid, both official and personal, to the needy of the old world, but there is as yet little recognition that a restoration of trade sufficient to end such suffering requires the opening of American markets to foreign products. The bars to Europe's displaced persons stay up.

Passage of the Taft-Hartley law came as a reaction to what a majority of the nation considered the high-handedness and irresponsibility of organized labor. It is as yet too soon to determine the effects of that law, but if it was meant to bring industrial peace and order it is already clear that end will not be achieved. Racial tensions within the American community continue to mount. The housing crisis remains. In the field of national policy the drift continues toward increasing influence on the part of the armed forces and toward greater participation by military figures in traditionally civilian responsibilities. Peacetime conscription has not been enacted, in large measure because of adamant opposition from Senator Taft in his key post as chairman of the majority party's policy committee in the Senate, but the pressure behind the drive for U.M.T. is steadily increasing.

Issues concerning the relation of church and state multiply and deepen. Some of these are legal; the Supreme Court continues to find it necessary to pass on cases connected with constitutional provisions for separation of church and state. Some fall in the category of policy; Congress is still wrestling with the relation between demands for public funds for parochial schools and the need for federal aid to state educational systems. That there is growing tension between the Roman Catholic and Protestant churches no one will deny. At almost any moment this may flare up into a major national issue. Efforts to exorcise the conflict fail largely because the Roman Church, with its claims as to its infallible and unique nature, seems to have dropped the part of a minority church and is taking up the aggressive role which its leaders believe proper to a dominant communion.

III

Out of all the confusion which has characterized our domestic affairs during the past year, and out of all the petty jockeying for position in next year's race for the presidency, one overshadowing realization grows. The nation desperately lacks leadership. The men now in Washington are, in most cases, well meaning, honest, hard working second-raters. The men who want to take their places are, in most cases, of the same sort. At the opening of the year it looked for a moment as though Henry Wallace might turn out to be a leader of different dimensions. Then the hope shifted to General Marshall. Then to Governor Stassen. Not one of them looks as big today as he did a year ago. One measure of the stature of our national leadership is the ease with which a "red hunt" by a demagogic Parnell Thomas can spread terror throughout the ranks of government service. America's leaders do not suffer by comparison with the leaders of other nations. But they do not measure up to the crisis.

In terms of religion, the year has brought gain and loss —and marking time. The great achievement was the formal launching of the Church of South India. This irrepressible demand of Eastern Christians for unity in the presence of encompassing paganism has left the branches of Anglicanism involved in hot debate as to how much Christian fellowship should be accorded those who have entered the union. The Lutherans gave new substance to their World Alliance and produced an impressive declaration of Lutheran faith at their conference in Lund, Sweden, last summer. The conference of Christian youth at Oslo, Norway, drew enough delegates to prove the importance of religion to a large part of the postwar generation. But many of the delegates left convinced that the meeting had magnified differences rather than united for action.

In the United States the movement toward Christian unity brought the merger of the Evangelical and United Brethren churches late in 1946, progress toward union of the Congregational Christian and Evangelical and Reformed churches, and acceptance or assurances of acceptance by nearly a dozen churches of the invitation, circulated by the Federal Council at the request of the Congregationalists and Disciples, for a meeting to explore the possibilities of union now. Meanwhile, E. Stanley Jones, impatient at the slowness of the movement, addressed a series of great rallies for the awakening of lay interest. There seemed to be no vocal opposition to the demand for union; whether Dr. Jones' formula of a federal union of existing denominations would smooth the way to decisive action remains hidden in the future.

IV

The International Missionary Council held its first postwar world gathering in Whitby, Canada. The meeting stirred missionaries and mission board executives, but it has not registered as yet in any vigorous revival of missionary work. The World Council's new commission on international affairs, born a year ago to declare the mind of the non-Roman churches in the midst of the contemporary crisis, apparently faded into nothingness. Is the crisis too big for the churches? As the year ended, the Federal Council announced that its once famous commission on a just and durable peace was no more. Its voice had long lost the ring of Delaware and Cleveland; appeals not to lose faith in the U.N. and to keep hoping for the best gave its final days the semblance of a body dying for lack of red corpuscles.

In Protestant circles, as a matter of fact, the year was largely one of preparation for the Amsterdam year of 1948. Apart from the noble work ceaselessly carried forward in relief of the world's hunger and want, the ecumenical forces, both on the world level and in the United States, were absorbed with what is to come next August. This has been so much so that there is a distinct danger lest Amsterdam, when it comes, may turn out to be anticlimactic. There was little sign of revival among the churches of Europe; only the statisticians were claiming anything of the sort in the United States.

Roman Catholic policy, on a world scale, continued to be based on the conception of a life-and-death struggle with "atheistic communism," although as the year neared its close the Vatican gave signs of apprehension as to what the results of an actual world war to mop up Russia would be for all existing institutions. Warnings from pontifical circles have therefore begun to point out the wisdom of greater restraint by both the United States and the Soviet Union in their mutual exchanges. In a day of atomic, biological, aerial and rocket warfare the policy of having the church pass theological judgment against the heretic state and then turning it over to the secular arm for appropriate treatment no longer looks as attractive as in the Middle Ages.

As to the threat implicit in the atomic bomb and other weapons which now are being forged, the church has proved during the past year as unable to move beyond the stage of verbal hand-wringing as the physicists. Albert Einstein closed a memorable appeal for action to ward off atomic suicide with the assertion that the thing could not be done without "that deep power of emotion which is the basic ingredient of religion." Yet the churches continue to discharge their sense of responsibility by shuddering. They are content to accept the assurance of the American government that its proposals for an international policy of atomic control are entirely right, and that the opposition of the Russians is entirely wrong, and to rest the matter at that point.

Despite all these facts, however, which appear in the record of the churches for 1947, there is not the same depth of despair and hopelessness in the churches which is to be found elsewhere in contemporary society. This is in large measure due to the fact that Christianity *is* a faith, and hence that true Christians can never be "perplexed unto despair." But partly, also, it is a result of increasing evidence that more men—at least in the West—are thinking about the deepest issues raised by religion than for a long time past. So much so that C. S. Lewis has warned against the danger that interest in religion may become a prevailing fad. "What fashion gives," says the author of the *Screwtape Letters*, "fashion will presently take away." Religion should find encouragement in the continued presence of Dr. du Noüy's *Human Destiny*, with its scientist's declaration of faith, at the top of the best seller lists. Perhaps there is equal, or more, encouragement as this year closes in the sudden discovery in certain hitherto indifferent quarters that Albert Schweitzer, in his mission hospital in French Equatorial Africa, is "the greatest man in the world."

Bright Allegory

WITH flaring footlights of the colored sunset,
With histrionics for a brilliant story,
The sky bemuses us with rhetoric
And beautiful grandiloquence of glory.

Or is it more, is it an allegory,
A metaphor to make us hold our breath
That it is all reflections of a grandeur
Shed from beyond the mystery of death?

LOUIS GINSBERG.

Self-Help in German Churches

By E. Theodore Bachmann

GERMANY'S churches are striving with heroic faith and great self-sacrifice to relieve the misery of their people. They are not blind to the collective national guilt which has caused so much of this suffering, but they are profoundly concerned for the welfare and renewal of the entire population. From the earliest days of the present crisis the material resources for their task, such as food and clothing, have been systematically gathered at home under the watchword: "Some have sacrificed everything—you ought to sacrifice something." They match or exceed the supplies which are being received increasingly from churches in the United States, Switzerland, Sweden, Canada, Britain, Brazil, South Africa and Australia.

The spiritual resources of the German churches are largely a heritage of their struggle against the nazis. They have learned to utilize the spiritual power which becomes available only when men are confronted by suffering, privation and death itself. The Gestapo and the hostile Hitler machine are gone, but the struggle has shifted to new fronts where hunger, disease, moral apathy and continued anti-church attitudes are mortal enemies.

Dr. Hans Lilje, once a prisoner of the Gestapo and now bishop of Hannover, knows the German situation well. Recently he told me: "Until now we have tried to muster every bit of our domestic resources." But these resources are rapidly vanishing, he added, and "henceforth the effectiveness of our material aid will depend almost entirely on what our fellow Christians overseas will be moved to share with us." As the third and perhaps most critical postwar winter closes in, fear grapples with faith and the words of Jeremiah echo through the land: "Summer is over, the harvest is ended—with nothing to keep us alive!"

I

In the front lines of the church's intense struggle for life are Germany's "big four" welfare combines. These are, for the Protestants, the Hilfswerk (literally, "work of help"); for the Catholics, Caritas. The Workers' Welfare Association represents organized labor. The German Red Cross, a shaky fourth, is staging a come-back after being denazified. Hilfswerk and Caritas are the major welfare agencies in Germany. They are this partly by virtue of the help they receive from supporting organizations such as Church World Service and the National Catholic Welfare Conference in America. But more significant is the fact that they represent highly developed church welfare programs which had their start in nineteenth century Germany and rose to the occasion after V-E Day. The creation of Hilfswerk is a case in point.

This relief organization was born in the summer of 1945. It was the Protestant church's answer to the distress of her people. Under the aggressive leadership of young Dr. Eugen Gerstenmaier and a small but able corps of coworkers, each of Germany's 28 territorial churches formally acknowledged its responsibility to give aid and agreed without hesitation to participate in a gigantic relief action.

Unconditional surrender found Germany in a state of complete collapse. The church alone seemed to offer the possibility for an effective welfare program in all zones of the prostrate nation. Sometimes it was Caritas, oftener it was Hilfswerk that provided quick, short-term aid to masses of needy people referred to them by paralyzed public agencies. Under the torment of national cataclysm, the church agencies came out of the eclipse into which nazified public welfare had thrust them.

Back of Hilfswerk's rapid rise was the so-called Inner Mission, an association of some 6,000 German church-related institutions and agencies of all types. Inspired by the genius of John Henry Wichern in 1848, the "year of revolutions," the central committee for Inner Missions has for almost a century been the unifying and coordinating factor for the host of voluntary agencies and their supporting societies. Prominent in its diversified force of trained workers are 4,000 deacons and nearly 40,000 deaconesses. These serve full time in its multitude of orphanages, hospitals, homes for the aged, community centers and other stations. Thus the Inner Mission provides a solid base for long-term welfare operations while Hilfswerk tackles the turbulent needs of the hour.

With an enterprising spirit remarkable under the circumstances, Hilfswerk quickly developed new contacts at home and abroad. At home it not only won the confidence and elicited the cooperation of the established territorial churches, but also drew the free churches into its working fellowship. Methodists, Baptists, Free Evangelicals, Free Lutherans, Old Catholics, the Salvation Army and others who had never done so before were soon cooperating with each other and with the established churches. In amazement churchmen admitted that never since the Reformation had there been such widespread cooperation among Protestants. Nor was that all. Numerous contacts were made with churches abroad. The most significant of these was with the reconstruction department of the World Council of Churches in Geneva. This ecumenical relationship has proved invaluable as a guiding and balancing element.

II

Hilfswerk is animated by an aggressive will to work. Whether it is feeding children, distributing clothing, giving employment to handicapped P.O.W.'s released from captivity, building homes for expellees, making shoes and textiles from donated raw materials, or publishing religious literature and theological books, the same initiative and Christian faith permeate its diversified labors. Key positions of the organization are filled by specialists, a large number of whom are laymen trained in various fields.

Despite slow communication and scores of inconveniences, Hilfswerk's far-flung staff carries on an amazing

ministry. Its headquarters in Stuttgart keeps in close touch with its bureaus in the 28 territorial churches of Germany, with the headquarters of the 9 cooperating free church bodies and with the 17 committees representing as many categories of expelled and homeless Germans, Balts, Hungarians, Ukrainians and others. It maintains special bureaus for building construction, transportation and social research. Its centers in Bremen, Hamburg, Lübeck and Singen (on the Swiss border) forward relief supplies received from abroad. Second only to Stuttgart is the Berlin headquarters which coordinates the work in the Russian zone.

Two basic principles govern Hilfswerk's activity. One is that Germans must help themselves to the limit of their ability. The unproductive tendency to self-pity, arising so easily in a weary and beaten people, is combated by a faith-motivated insistence on self-help. "We must tap every available German resource first," Dr. Gerstenmaier reminds his associates, "before we make use of outside help." Most of the 1,000 workers on Hilfswerk's full-time staff have learned this. So have many of the 90,000 volunteers who are integrated into the organization.

During the first eight months of its existence Hilfswerk vividly demonstrated this principle of self-help. It collected 20,000 tons of food from the farmers and over a million pieces of clothing, and raised a relief chest which has since exceeded 100,000,000 marks. Until recently domestic contributions exceeded donations from abroad in quantity but not in quality. From now on foreign donations will assume an ever more important part.

III

The other principle is that *need* must be the determining factor in the granting of aid. The leaders of Hilfswerk insist that the goods at their disposal shall be distributed "without regard for creed, race or politics—solely on the basis of greatest need." With scant resources and multitudes of requests, it is not easy to follow this principle. Occasionally a pastor or local agency does play favorites. Then Hilfswerk and its cooperating Inner Mission agencies hear charges of discrimination and of undemocratic practice. Whenever this happens, the charges are investigated and dealt with.

Anticipating such criticism, Hilfswerk early set up categories of eligibility. The urgent needs of children and of expellees come first. Then follow the homeless and handicapped returning prisoners of war, and finally, the sick and the needy generally. Staff members or volunteers investigate all appeals before giving aid, thus guarding against possible fraud. Because of the care Hilfswerk exercises in this connection, donors outside Germany may be sure that their help is going where it does the most good.

By their gifts of clothing, food and money, hundreds of thousands of American families are helping to make the relief work of Germany's churches more effective. Many of America's denominations have set up organizational machinery through which their people may send contributions to responsible agencies like Hilfswerk, or Caritas for the Catholics. In conjunction with certain labor and other groups, these organizations of the American churches ship their goods under the management of the Council of Relief Agencies Licensed for Operations in Germany (CRALOG). Among the top contributors are the Mennonite Central Committee, Lutheran World Relief, Church World Service (agent for most of the Federal Council bodies), the American Friends Service Committee and the National Catholic Welfare Conference. Valued assistance also comes from the Church of the Brethren, the Unitarians and others. Paralleling this church-sponsored activity is the impressive program of the American Jewish Joint Distribution Committee, much of whose $58,000,000 given in 1946 was spent on Jewish survivors in Germany.

Combined CRALOG shipments now total over 20,000 tons. They are carried free in American ships to Bremen. Local agencies in Germany, like Hilfswerk, are responsible for their distribution. A score of CRALOG workers, stationed in the three western zones, supervise this process. Supplementing these CRALOG shipments are CARE packages and privately sent parcels which are now pouring into Germany at the rate of over one million a month.

Nor is this all. An encouraging fusion of outside aid and German self-help is developing in the field of raw materials. When American church agencies buy raw cotton or hides instead of sheets and shoes, their gifts go five to ten times as far. Unemployed German workers under church auspices process the materials. The result nets ten sheets or pairs of shoes for the price of one in America. Swiss chocolate when mixed with German malt produces twice the quantity of nourishing beverage of the same caloric content as straight chocolate. Cellulose purchased in Sweden with American dollars and worked into paper in Germany makes it possible to publish eight times more religious literature than if it were published in America. Imported glucose and soybeans, when properly processed, have much improved the vitamin and caloric content of the meager German diet. The reconstruction department of the World Council of Churches is making the fullest use of these possibilities for saving.

Despite the magnitude of voluntary assistance from Christians in America and elsewhere, the need in Germany—not to forget other areas in Europe—is so great that the churches do not come within miles of meeting it. Unless one has actually lived among the people and to some extent experienced their mode of existence from the inside, one can hardly fathom their real distress. Help from abroad is indeed only "a drop of water on a hot stone." But when it comes from Christians far away, the gift is vastly magnified. With it the light of hope breaks through the black despair which rests over Germany. For many of these gifts have been labeled, "In Jesus' name." To which grateful recipients have replied, "As dying and behold, we live!"

Last Judgment

NO grim last judge recording on a slate
His evil deeds, he met beyond the Gate,
But an appraiser still more stern and just:
His own accusing conscience roused too late.

STANTON A. COBLENTZ

Dissonance at Amsterdam?

By Carl E. Schneider

CONCERN has been expressed that there will be a real American-Continental misunderstanding at Amsterdam. It is of course to be expected that theological differences will find expression there. So long as "we live in history as a fish in water" we shall be subject to its ever changing currents. But what gives us concern is the misunderstandings which arise from the distortion by political-historical perspectives of commonly accepted premises. Is it too much to hope that, however great the difference between the American's and the Continental's point of view may seem to be, we shall approach understanding as soon as one or the other develops the "humor" to recognize the historical limitation of his position?

There was a period when restricted means of communication led to a time lag between theological thought in America and on the Continent. A comparison of old American theological journals with those of Europe will show how frequently, long after such questions as evolution, virgin birth, verbal inspiration, Apostles' Creed had been disposed of on the Continent, they were fought out again *de novo* in America, to arrive in the end at practically the same conclusions. These differences arose largely from a sociologically occasioned lag in the comprehension of premises.

Principle Operates Two Ways

That the principle operates both ways is clear from the fact that German strictures against the "social gospel," which is regarded as characteristically American, are often based on evidence long since overpassed. Such delayed action is of course not so common as it once was. Modern means of communication have lessened the distance between America and Europe which in the past made impossible the swift sharing of experience and thought. To be sure, through the exchange of students, scholars and literature, American theological thinking was always in spots abreast of European thinking. German understanding of American developments, on the other hand, has generally limped far behind.

But it would be false to attribute theological dissonance throughout the world to technological factors, and to conclude that improved methods of communication will dissipate differences and usher in a golden age of theological concord. Various other factors prevent nations, peoples and individuals from understanding each other, and these also will be in evidence at Amsterdam. There are lags besides those of time and space.

Even where ample means of intercommunication are at hand, the handicap of language frequently prevents easy and unrestricted entrance into the mind and thought-world of a foreigner. Discussion of scientific subjects may achieve their purpose by the exchange of technical information in the most impersonal manner. Not so in the religious realm. Even where the language barrier has been overcome so that an intelligent exchange is possible, the peculiar nature of the theological task lifts the sight to levels where a vital rapprochement is not effected on purely historical or rational premises. The polemical animus of *Auseinandersetzung* (the presentation of opposing points of view) needs to be sublimated by the cordiality of *Gespräch* (conversation) in order to bring about mutual appreciation of the religious issues involved. The meaning of words and phrases in the religious world is sociologically conditioned, so that even where agreement prevails concerning their logical implication, certain experiential adumbrations may obscure their actual and essential meaning.

Different Points of View Persist

Thus it is that, although technical facilities have improved and a shuttle exchange of books and travel has brought the world closer together, differences in points of view continue to disturb the fellowship of kindred minds. What at one time was merely a time lag has assumed the proportions of an experience lag which is the more disconcerting because it is more basic in its implications. Theological formulations stem from experience within the framework of changing situations and conditions.

The German atmosphere has in many respects been cleared of traditional issues and has been charged with a new spirit, thus creating a changed situation that demands careful attention. The terrific and overwhelming chaos that has engulfed the German people constitutes the framework within which religious thinking and theological work proceed today. Under the pressure of nazi persecution, which gave rise to catacomb churches, and now under the harrowing experiences of postwar disillusionment and threats of physical extinction, a new perspective has emerged with apocalyptical and eschatological overtones that sometimes test the temper of foreign observers.

Must We Insist on Our Standards?

However much the American protests that he too was involved in the war and exposed to spiritual and moral issues similar to those faced by the German, a disparity of outlook prevails because of an essential experience lag. Their physical proximity to the central European holocaust swept Scandinavian and British theologians into the orbit of the catastrophic, so that voices of tender understanding are sometimes heard from these sources. Not having been affected by the war in the same catastrophic way, American theologians may have difficulty in coming to grips with burning Continental issues born in the heat of eschatological experiences. We Americans have been remarkably able throughout to maintain a "realistic," rationalizing mood and to assume the critical spectator attitude. We may therefore be able to offer an important corrective to what appears an eccentric development. But can we impose our standards as an absolute criterion for its appraisal?

Certainly it bespeaks a false pride to assume or to hope

that the theological leadership of the world has passed into new and safer hands—our hands. In extenuation we may cite the fact that in the past Continental thinking was concerned with restricted confessional emphases. We may add that the impotence of the German church in its struggle with the nazis sprang from an inadequate ethico-social outlook; that German theology had sought security in the static formulations of confessional absolutes rather than in the dynamic experience of living encounters.

What may further confuse the picture for foreigners is present-day interconfessional controversies looking, among other things, toward the establishment of a new church order in which the three main German denominations—Lutheran, Reformed, United—could be brought together in the Evangelical Church in Germany. The spiritual implications of that controversy easily escape the casual observer. After the First World War, German theological thought centered in a Lutheran renascence which issued in a theological repristination on that basis. The present orientation is largely affected by a disillusionment of history, and a temper of soul and spirit has developed which overleaps traditional restrictions. With the wide rejection of confessional Lutheranism in Germany today, a supra-confessional, ecumenical position is taking shape which, though repudiating the static authority of Reformation symbols, would yet preserve their spiritual and dynamic validity. How much of this lies within the immediate scope of American perspectives?

Numerous other issues are charging the German theological atmosphere with emphases that are foreign to our experience. Questions of church administration, church orders and polity, for instance, seem to call for simple practical solutions without much theological deliberation. For the German, however, such questions are so vitally derived from and so organically related to the grilling experiences of the church controversy and the war years that they cannot be considered apart from the framework of that experience. The inner significance of the theological answers attempted is, therefore, not readily discernible to one standing afar off.

One of the points, for instance, where the German church proved vulnerable to nazi attack was its "birthright membership" and inadequate leadership. How are these weaknesses to be corrected? By abandoning child baptism? By general adoption of the episcopate? By new emphasis on the *Amt* (office) or by a new discovery of the "congregation"? Theological thought is moving in two directions. On the one hand there is an examination of the premises derived from the confessions; on the other, a direct recourse to the Scriptures. In both cases there is fluctuation between the static and literalistic and the dynamic and spiritual interpretations. How much of this can the American understand? And at what point may he abandon his spectator attitude to participate in an ecumenical discussion of the issues thus conceived?

Theology today must penetrate beyond the framework of specific historical situations in order to be confronted by the universal truths of God. That is the ecumenical challenge of Amsterdam. Theology may become secularized by too much learning or by overmuch regard for the world in which it must operate. It becomes dynamic through experience of God's real presence and guidance in history. This seems to be the challenge of the new situation that has emerged since war's end. The old forms have crumbled, and the spirit is struggling to build for itself more stately mansions.

Art and the Christian

By W. Norman Pittenger

FAR TOO LITTLE attention has been paid to the question of Christian standards in art. The unfortunate fact is that those who do talk on the subject tend to have a sentimental notion of art, and are often ready to equate Christian art with that which is "goody-goody" or "religious" in intention. The critics who are competent in the general field of aesthetics all too frequently have no Christian background or "ideology"—as the modern argot would put it—from which they can judge the work. Perhaps it may not be without value to make a few suggestions on this subject, in the hope that others who can help us to sound and intelligent opinions on contemporary literary, dramatic and artistic production may be provoked to thinking and writing about it.

The writer claims no special competence in this field. He is simply a Christian who endeavors to read and see the best that is produced in our own day and seeks to bring his Christian conviction and orientation to bear upon that which he sees and reads. He cannot equate good painting with "religious art," nor does he think that a motion picture like *Song of Bernadette* is a "Christian film" because it happens to deal with a religious subject and describes the experiences of a "saint." Like George Every, who wrote that excellent little book *Christian Discrimination*, he believes that there must be some standards of judgment, some point of view, some way of appraising, which is Christian. But like Every, he is sure that the one method that is *not* desirable or even possible is that which consists in approving all art that treats "religious subjects" in a "moral" fashion as being rightly Christian.

Surely, then, the first step to be taken in thinking about Christian standards as applied to art is to get out of our minds the idea that a play, novel, poem, motion picture, sculpture is Christian when, as and if it portrays a specifically "Christian" or "religious" subject. Christian art does not mean paintings of the holy family, although such paintings may well be included in this category if they are good on other grounds. Christian poetry is not necessarily interested in such themes as man's redemption, although it may well include works which deal with that

subject. Christian novels do not inevitably treat of the conversion of an unbeliever, or the application of some Christian principle to a contemporary problem. Indeed one may say that when these things are done self-consciously, it is almost certain that the result will be bad art.

'Ecclesiastical' Not Always 'Christian'

Likewise, it is important to see that matters ecclesiastical are not peculiarly and particularly Christian. I recall that Paul Elmer More was anxious to have some of us who knew him well cooperate in the establishment of a Christian periodical which would be devoted to literature and the arts. But he was insistent that there be nothing ecclesiastical about the treatment of these subjects, because, he felt, it would be the death of a genuine appreciation of the truth that Christianity is relevant to every aspect of the artistic enterprise if it were even hinted that art must be concerned with and judged on the basis of "the churchy."

Second, it should be plain that Christian standards do not demand or expect—in fact, they positively exclude—the "sweetness and light" which often characterize the so-called "inspirational books." Although nobody nowadays reads *Rebecca of Sunnybrook Farm* or *Pollyanna,* the kind of writing which they represent is hardly Christian in any *great* sense. Pretty paintings of happy domestic scenes, motion pictures that, as someone has said, "ooze with the goodness of the good and the niceness of the nice," or poems in the manner of Edgar Guest, are really dangerous from a mature Christian point of view. This is because sentimentality, in the bad sense of that word, is unchristian. It should be extirpated wherever found, for it is a lie about life and a perversion of the truth about the world.

In this sense, such novels as Graham Greene's devastating portrayals of man as sinner—*Brighton Rock, The Ministry of Fear, The Man Within* and, notably, his story of the Mexican whisky-priest in *The Power and the Glory* —are not merely splendid pieces of psychological analysis but also deeply Christian. These novels show us man as he really is, in all his degradation but with intimations of his grandeur. On the other hand, *The Miracle of the Bells* is too sweet for truth, while its theory of the principle of "pal-hood" in the universe is almost nauseating to one who has an austere understanding of the mystery of God's being.

Sentiment Versus Sentimentality

But while sentimentality is unchristian, sentiment is a splendid and human and Christian reality. The heartfelt emotional response to the altogether lovely, the beautiful, the true and the good, is part of human nature and an ingredient of the actual world. A novel or poem or painting, therefore, which portrays these responses is good and Christian. That is why the nobility of some of Thackeray's characters, for instance, makes its appeal to the Christian consciousness. It is also why the gutter-portrayal of much contemporary art seems so tedious, unjust and painful. The novel of life in a military school, *End as a Man,* is inadequate from a Christian standpoint, not because it uses foul words and describes foul scenes but because it portrays a totally unrelieved foulness and never seems to recognize that while men are frequently in the depths they do sometimes look at the stars. It is the artist's duty to indicate, appreciate and represent that fact.

So it might be said that truthfulness is the first rule in judging a work of art, so far as Christian appreciation is concerned. In whatever genre, according to whatever mode of artistic expression, the artist must be one who is seeking to be utterly honest, not fooling himself nor those who will hear or read or see what he has produced. Despite a widespread impression to the contrary, there is nothing whatsoever that is Christian in the practice of "kidding oneself" about life. Reality, truth, what *is*—these must be found in a work of art. To paraphrase Arnold in another connection, Christian art will look at life steadily and will see it whole.

The Cosmic Horizon

Another point which may be suggested is that a work of art, so far as this is possible in its particular genre, should have some indication of the three horizons of life. Hugh Walpole, shortly before his death, spoke of these horizons—the immediacy of the situation, the setting in history, and the ultimate issues. The first horizon is the obvious one of the here-and-now, whether that be contemporary America or ancient Greece. The second is the total world of the time, with its given ideas and ways of thinking, feeling, knowing and acting. Most works of art seem conscious of these two horizons.

But it is the third which makes a work deeply Christian, as it is supreme excellence in that third which makes art classical or great. The third is what we might well call "the cosmic horizon." It is concerned with the great issues of life and death, of good and evil, of right and wrong and their many implications. No artistic production can be approved from the Christian point of view if something of this horizon is not present, perhaps only by hint or suggestion. It is likely that in the greatest works these matters will not be obviously stressed, although they may well be—as in much of Shakespeare, for example. But they must be present, or at least there must be some appreciation of man's cosmic background.

Thomas Hardy was not a Christian and a Christian cannot approve the philosophy which dominates his novels and poems. Yet even in such a despairing and unchristian book as *Tess of the D'Urbervilles,* or yet more notably in *The Return of the Native,* he was aware of the cosmic issues in life. The Christian does not believe that "the President of the Immortals" is rightly pictured as having his "play with Tess." Neither does he think that the over-all "theology" of *The Return* is satisfactory. Yet he can say that Hardy handles the problem of life more adequately than a novelist who while perhaps explicitly Christian in his belief fails to recognize the problem of evil, the frustration of human life, the depths of man's sin, and the sense of hopelessness that comes over him as he tries to face life honestly. The Christian sees a way in which all this may be overcome; Hardy did not see it. But at least Hardy was true to his own austere words:

> If way to the better there be,
> It exacts a full look at the worst.

A sense of moral discrimination is another element in Christian judgment. This does not mean that art is to be regarded as existing for the sake of morality. "Art for art's sake" is a perfectly valid maxim, provided it is interpreted as meaning "Art for the sake of harmony and beauty," as one might say, "Science for truth's sake." But the great artist is one who has some ultimate moral discernment. He sees that life presents ethical issues and that these are both inescapable and intransigent in their impact upon us. Perhaps his own life may not be one which conventional morality, or even a deep Christian ethic, would approve; his portrayals may be different from the conventional notions of "the good."

D. H. Lawrence's Protest

D. H. Lawrence, in my judgment, was not an immoral artist. His moral discrimination was not specifically Christian, of course. Sometimes he went far astray and his false philosophy of life led him to write some stories and novels that are extremely unfortunate in their wider implications—*Lady Chatterley's Lover,* for instance, despite its fineness on the level of the merely aesthetic. But he had a moral sense. His very violence of protest has had its value, and I venture to think that sometimes this affirmative position taken by Lawrence is closer to the true Christian understanding of life and the flesh than is the pale, denatured morality from which he was in such violent overrevolt. The Christian cannot approve Lawrence altogether; he *can* appreciate him.

Still another illustration of this theme is the work of Vincent van Gogh. Although his paintings are said by many to lack a "sense of the beyond," they do have a depth and a sympathetic understanding of that which he saw, felt and experienced. Van Gogh sought to get down on canvas the glory of the sun, the brilliance of life and light, the reality of the countryside and the riverside, with a faithfulness which sprang from a profound moral quality in his nature and is reproduced in his work. It is fortunate that we possess his letters to his brother, for here we can see how this moral discernment was at work in him even while his own personal life left much to be desired.

Must Art Edify?

It is not always necessary that art in any of its forms should be "edifying" to qualify for the appreciation and approval of the Christian. Sometimes it may be better that it should be the contrary, since destruction is often necessary before sound construction can begin. The novels of François Mauriac are now appearing in English. Here we can see the unedifying depths of human life, the subtle evil in the human mind, the sin which is found even within the church and its representatives. And yet these works as a whole are true morally and significant religiously. Such a horrible creation as *The Viper,* such a disgusting yet pathetic "pseudo Christian" as the heroine, if such she be, of *The Woman of the Pharisees,* have real value for us. In recent American writing, the strange trio in John Kelly's *All Souls' Night* can teach us much as to the demand for love that men make upon life, the failure of life to meet that demand, and the final disillusionment which must lead either to faith or to destruction—and can do all this without once becoming specifically "religious." Incidentally, it is the failure of Evelyn Waugh's *Brideshead Revisited* that he must close the book with a deathbed conversion, which falsifies, as it seems to me, the whole purpose of the story by portraying obviously what should have been intimated aesthetically.

It is in this matter of the "edifying" that our problems arise concerning the thousands of films that are turned out each year. Many of the pictures which are widely acclaimed as "healthy" seem to be extraordinarily dangerous, because they portray life falsely and hence set up erroneous conceptions of its significance for the spectators. The films made from Lloyd Douglas' novels are thoroughly "clean" and highly "edifying." But are they true? It is possible to have edifying films which are praiseworthy, as for example the recent British production of Dickens' *Great Expectations.* It is possible, too, to have wholesome films which deal with religious themes, as seems to me was the case with *Going My Way,* despite the general disapproval of the critics. The one thing we cannot accept in a film, if we be Christians, is vulgarity and cheapness in the interpretation of life.

Vulgarity on the Screen

Vulgarity—that is the trouble with our films today. I do not mean by this an emphasis on sexual matters, for sex is not vulgar in itself. Sex is vulgar only when it is vulgarized; that is, when it is taken out of its context in human life and made in its sheer physical manifestation the be-all and end-all of existence. Since our age is peculiarly conscious of sex, our artists and novelists and film producers are rightly concerned with the subject. What is wrong is that the background and setting for sex is overlooked or forgotten. Then we have vulgarity. How can one defend "Duel in the Sun," in which the whole story and the galaxy of artists who take part in the film seem to be used simply to excite carnal delight in the sheer physical side of man's sexual nature?

But vulgarity in an even wider sense is a danger of our time. By this I mean a disproportion in art. The obvious is not artistic, in the deepest significance of that word. It is not art; it is merely photography. There is nothing wrong with photography when it is honestly being itself. It is when it is confused with the creative that it becomes a vulgar thing, an *ersatz* product. The obvious and the banal, or both, are bad art because they have no reference to meaning or value or significance or relationship or interpretation.

Here then are some of the points which may help us in working out for ourselves a Christian way of reading, hearing, studying, appreciating the art of our own day. God is believed by Christians to be not only the ultimately good and the supremely powerful; he is believed to be also the "altogether lovely." In him there is perfect harmony, perfect proportion, perfect integration and perfect truth. The artist who is a Christian has caught something of this in his work. The Christian who looks at the production of the artist seeks for something of this in that production. The reflection of God in art must necessarily be varied and many-leveled, since no finite creation can catch more than a faint glimmer of the wholeness

of God nor reproduce more than a tiny corner of his world.

But we who are Christians need to bring some principles of judgment to bear on art. Art is an inevitable activity of man. To make no judgments upon it is to be inhuman and indeed unchristian. Human beings have two unique capacities: they can appreciate and they can discriminate. We all do these things all the time: we like or we dislike, we evaluate as good or bad. But we who are Christians have an ultimate standard, by our very faith. If that standard be true it must not be totally removed from life as we live it. Hence it must not be removed from our appreciating and our discriminating. One of the genuine needs of our time is some recognition of the *particularity* of the Christian's point of view, as he reads the books and poems, sees the plays and films, looks at the paintings and sculpture, which man's divinely given creativity pours forth upon us.

BOOKS

Of Eggs and Omelets

AMERICAN MILITARY GOVERNMENT IN GERMANY. *By Harold Zink. The Macmillan Company, $4.00.*

IT WILL NOT be denied by anyone that what happens in Germany is very important in the future of Europe, and that the future of Europe has a very definite bearing upon the welfare and peace of America. The organization known as "Military Government" is the agency through which America has exercised its power in Germany, for better or worse, over an increasing area as the occupation proceeded from west to east and over the American zone since V-E Day. Military government has not borne the entire responsibility: first, because it was and is what the army made it; second, because it operated under the control of the field commanders so long as hostilities were in progress; third, because its work was conditioned by the policies made in Washington, or by the failure of Washington to make policies.

It may further be said that the actual accomplishments of military government were limited and colored by the extraordinary complex of difficult conditions with which it had to deal. But this would be saying only what can be said of every other enterprise, whether military, diplomatic, political or economic. Practically everything that anybody does has to be done under conditions not of his own making, with some consequent inevitable spread between ideal results and those actually attained. The problem of governing Germany is not unique in this respect, though the conditions were extraordinarily difficult. Any judgment upon the work of military government must take these things into account. But the real question is larger than that. It is the question as to how wisely and how well the United States government—the executive department, the top command in the army, and the state department—have used the power which military victory placed in their hands and which they have exercised in part through Military Government.

Mr. Zink has been on the inside. He was attached to the army 1943-45 as a member of the German Country Unit of SHAEF, was American editor of the *Handbook for Military Government in Germany*, and was consultant on the reorganization of the German government in the American division of the Control Council for Germany. Equipped with very complete technical knowledge of what was done as well as of the conditions under which it was done, he gives a frank, critical and judicious account of the structure, personnel and functioning of Military Government, of the relations (not always happy) with field generals and with the war and state departments, and of denazification, democratization, education, the economic program, and relations with the German people. He is so far from cynicism about the whole affair that he deprecates the common impression that the entire project is an "absolute failure," and arrives at this general conclusion: "When every mistake has been recorded and every weakness admitted, it still seems fair to claim that substantial progress has been made by American military government in Germany in the routine problems and a fair amount of advance was achieved toward long-range objectives during this period." (The particular period referred to was from mid-1945 to mid-1947, but his general view of the whole enterprise is much the same.)

The mistakes and weaknesses in the entire program bulk much larger in Mr. Zink's record than in the above sentence. The detailed recitals of incompetence, confusion and pure military bullheadedness are appalling. I shall not even cite samples, though the topic is alluring and the materials are ample. These things necessarily reduced the efficiency of the whole enterprise in a shameful degree. They cannot be excused on the ground that, in spite of them, *some* progress was made.

In connection with Marshall Knappen's book, *And Call it Peace*, which gives a very critical account of postwar operations in Germany, I seem to remember seeing him criticized for expecting actual history to run as smoothly and perfectly as a historian's diagrammatic representation of it. No, it does not run very smoothly, in war, peace or politics. It is proverbially impossible to make an omelet without breaking some eggs. Still, there would be reasonable grounds for complaint if the cook not only broke the eggs but dropped half of them on the floor and burned the rest. Even so, *some* omelet might result.

This idea of making allowance for the inevitable imperfections of the human process—again in war, or peace, or politics—is a good idea. But to take it as the only idea is to deprive oneself of any yardstick, even a rubber one, by which to judge conduct, either one's own or others'. Every atrocity in war, every incompetence in peace, every skullduggery in politics, could be excused by that formula. Circumstances and human frailty prevent perfection or 100-per-cent efficiency, but there are levels of inefficiency and ineptitude to which we cannot complacently allow the functions of government to sink. In the military government of Germany, as I gather from Mr. Zink's account, they sank not nearly to the bottom but much lower than can be reasonably condoned.

W. E. GARRISON.

Books in Brief

BOYS' PRAYERS, THE ASCENDING TRAIL. *By Robert Merrill Bartlett. Association Press, $1.25.* These are intelligent and beautifully written prayers. The author does not make

A sense of moral discrimination is another element in Christian judgment. This does not mean that art is to be regarded as existing for the sake of morality. "Art for art's sake" is a perfectly valid maxim, provided it is interpreted as meaning "Art for the sake of harmony and beauty," as one might say, "Science for truth's sake." But the great artist is one who has some ultimate moral discernment. He sees that life presents ethical issues and that these are both inescapable and intransigent in their impact upon us. Perhaps his own life may not be one which conventional morality, or even a deep Christian ethic, would approve; his portrayals may be different from the conventional notions of "the good."

D. H. Lawrence's Protest

D. H. Lawrence, in my judgment, was not an immoral artist. His moral discrimination was not specifically Christian, of course. Sometimes he went far astray and his false philosophy of life led him to write some stories and novels that are extremely unfortunate in their wider implications—*Lady Chatterley's Lover,* for instance, despite its fineness on the level of the merely aesthetic. But he had a moral sense. His very violence of protest has had its value, and I venture to think that sometimes this affirmative position taken by Lawrence is closer to the true Christian understanding of life and the flesh than is the pale, denatured morality from which he was in such violent overrevolt. The Christian cannot approve Lawrence altogether; he *can* appreciate him.

Still another illustration of this theme is the work of Vincent van Gogh. Although his paintings are said by many to lack a "sense of the beyond," they do have a depth and a sympathetic understanding of that which he saw, felt and experienced. Van Gogh sought to get down on canvas the glory of the sun, the brilliance of life and light, the reality of the countryside and the riverside, with a faithfulness which sprang from a profound moral quality in his nature and is reproduced in his work. It is fortunate that we possess his letters to his brother, for here we can see how this moral discernment was at work in him even while his own personal life left much to be desired.

Must Art Edify?

It is not always necessary that art in any of its forms should be "edifying" to qualify for the appreciation and approval of the Christian. Sometimes it may be better that it should be the contrary, since destruction is often necessary before sound construction can begin. The novels of François Mauriac are now appearing in English. Here we can see the unedifying depths of human life, the subtle evil in the human mind, the sin which is found even within the church and its representatives. And yet these works as a whole are true morally and significant religiously. Such a horrible creation as *The Viper,* such a disgusting yet pathetic "pseudo Christian" as the heroine, if such she be, of *The Woman of the Pharisees,* have real value for us. In recent American writing, the strange trio in John Kelly's *All Souls' Night* can teach us much as to the demand for love that men make upon life, the failure of life to meet that demand, and the final disillusionment which must lead either to faith or to destruction—and can do all this without once becoming specifically "religious." Incidentally, it is the failure of Evelyn Waugh's *Brideshead Revisited* that he must close the book with a deathbed conversion, which falsifies, as it seems to me, the whole purpose of the story by portraying obviously what should have been intimated aesthetically.

It is in this matter of the "edifying" that our problems arise concerning the thousands of films that are turned out each year. Many of the pictures which are widely acclaimed as "healthy" seem to be extraordinarily dangerous, because they portray life falsely and hence set up erroneous conceptions of its significance for the spectators. The films made from Lloyd Douglas' novels are thoroughly "clean" and highly "edifying." But are they true? It is possible to have edifying films which are praiseworthy, as for example the recent British production of Dickens' *Great Expectations.* It is possible, too, to have wholesome films which deal with religious themes, as seems to me was the case with *Going My Way,* despite the general disapproval of the critics. The one thing we cannot accept in a film, if we be Christians, is vulgarity and cheapness in the interpretation of life.

Vulgarity on the Screen

Vulgarity—that is the trouble with our films today. I do not mean by this an emphasis on sexual matters, for sex is not vulgar in itself. Sex is vulgar only when it is vulgarized; that is, when it is taken out of its context in human life and made in its sheer physical manifestation the be-all and end-all of existence. Since our age is peculiarly conscious of sex, our artists and novelists and film producers are rightly concerned with the subject. What is wrong is that the background and setting for sex is overlooked or forgotten. Then we have vulgarity. How can one defend "Duel in the Sun," in which the whole story and the galaxy of artists who take part in the film seem to be used simply to excite carnal delight in the sheer physical side of man's sexual nature?

But vulgarity in an even wider sense is a danger of our time. By this I mean a disproportion in art. The obvious is not artistic, in the deepest significance of that word. It is not art; it is merely photography. There is nothing wrong with photography when it is honestly being itself. It is when it is confused with the creative that it becomes a vulgar thing, an *ersatz* product. The obvious and the banal, or both, are bad art because they have no reference to meaning or value or significance or relationship or interpretation.

Here then are some of the points which may help us in working out for ourselves a Christian way of reading, hearing, studying, appreciating the art of our own day. God is believed by Christians to be not only the ultimately good and the supremely powerful; he is believed to be also the "altogether lovely." In him there is perfect harmony, perfect proportion, perfect integration and perfect truth. The artist who is a Christian has caught something of this in his work. The Christian who looks at the production of the artist seeks for something of this in that production. The reflection of God in art must necessarily be varied and many-leveled, since no finite creation can catch more than a faint glimmer of the wholeness

of God nor reproduce more than a tiny corner of his world.

But we who are Christians need to bring some principles of judgment to bear on art. Art is an inevitable activity of man. To make no judgments upon it is to be inhuman and indeed unchristian. Human beings have two unique capacities: they can appreciate and they can discriminate. We all do these things all the time: we like or we dislike, we evaluate as good or bad. But we who are Christians have an ultimate standard, by our very faith. If that standard be true it must not be totally removed from life as we live it. Hence it must not be removed from our appreciating and our discriminating. One of the genuine needs of our time is some recognition of the *particularity* of the Christian's point of view, as he reads the books and poems, sees the plays and films, looks at the paintings and sculpture, which man's divinely given creativity pours forth upon us.

BOOKS

Of Eggs and Omelets

AMERICAN MILITARY GOVERNMENT IN GERMANY. *By Harold Zink. The Macmillan Company, $4.00.*

IT WILL NOT be denied by anyone that what happens in Germany is very important in the future of Europe, and that the future of Europe has a very definite bearing upon the welfare and peace of America. The organization known as "Military Government" is the agency through which America has exercised its power in Germany, for better or worse, over an increasing area as the occupation proceeded from west to east and over the American zone since V-E Day. Military government has not borne the entire responsibility: first, because it was and is what the army made it; second, because it operated under the control of the field commanders so long as hostilities were in progress; third, because its work was conditioned by the policies made in Washington, or by the failure of Washington to make policies.

It may further be said that the actual accomplishments of military government were limited and colored by the extraordinary complex of difficult conditions with which it had to deal. But this would be saying only what can be said of every other enterprise, whether military, diplomatic, political or economic. Practically everything that anybody does has to be done under conditions not of his own making, with some consequent inevitable spread between ideal results and those actually attained. The problem of governing Germany is not unique in this respect, though the conditions were extraordinarily difficult. Any judgment upon the work of military government must take these things into account. But the real question is larger than that. It is the question as to how wisely and how well the United States government—the executive department, the top command in the army, and the state department—have used the power which military victory placed in their hands and which they have exercised in part through Military Government.

Mr. Zink has been on the inside. He was attached to the army 1943-45 as a member of the German Country Unit of SHAEF, was American editor of the *Handbook for Military Government in Germany*, and was consultant on the reorganization of the German government in the American division of the Control Council for Germany. Equipped with very complete technical knowledge of what was done as well as of the conditions under which it was done, he gives a frank, critical and judicious account of the structure, personnel and functioning of Military Government, of the relations (not always happy) with field generals and with the war and state departments, and of denazification, democratization, education, the economic program, and relations with the German people. He is so far from cynicism about the whole affair that he deprecates the common impression that the entire project is an "absolute failure," and arrives at this general conclusion: "When every mistake has been recorded and every weakness admitted, it still seems fair to claim that substantial progress has been made by American military government in Germany in the routine problems and a fair amount of advance was achieved toward long-range objectives during this period." (The particular period referred to was from mid-1945 to mid-1947, but his general view of the whole enterprise is much the same.)

The mistakes and weaknesses in the entire program bulk much larger in Mr. Zink's record than in the above sentence. The detailed recitals of incompetence, confusion and pure military bullheadedness are appalling. I shall not even cite samples, though the topic is alluring and the materials are ample. These things necessarily reduced the efficiency of the whole enterprise in a shameful degree. They cannot be excused on the ground that, in spite of them, *some* progress was made.

In connection with Marshall Knappen's book, *And Call it Peace*, which gives a very critical account of postwar operations in Germany, I seem to remember seeing him criticized for expecting actual history to run as smoothly and perfectly as a historian's diagrammatic representation of it. No, it does not run very smoothly, in war, peace or politics. It is proverbially impossible to make an omelet without breaking some eggs. Still, there would be reasonable grounds for complaint if the cook not only broke the eggs but dropped half of them on the floor and burned the rest. Even so, *some* omelet might result.

This idea of making allowance for the inevitable imperfections of the human process—again in war, or peace, or politics—is a good idea. But to take it as the only idea is to deprive oneself of any yardstick, even a rubber one, by which to judge conduct, either one's own or others'. Every atrocity in war, every incompetence in peace, every skullduggery in politics, could be excused by that formula. Circumstances and human frailty prevent perfection or 100-per-cent efficiency, but there are levels of inefficiency and ineptitude to which we cannot complacently allow the functions of government to sink. In the military government of Germany, as I gather from Mr. Zink's account, they sank not nearly to the bottom but much lower than can be reasonably condoned.

W. E. GARRISON.

Books in Brief

BOYS' PRAYERS, THE ASCENDING TRAIL. *By Robert Merrill Bartlett. Association Press, $1.25.* These are intelligent and beautifully written prayers. The author does not make

the common mistake of making religion cheap and shallow in trying to adapt its expression to the minds of the young. On the other hand, the prayers may be too mature. More simplicity is possible without odiously "writing down" to a childish level. Many sentences are unduly long and phrases heavy. This: "O Fountain of wisdom, from whence refreshing thoughts flow into human minds, I come as a tired traveler who has walked along the dusty road of life." Or this on music: "God, I thank thee for the universal language of music, which transcends the limitations of nation and race." The thought is sound, but the boys I know would not find it easy to make their own such a phrase as "transcends the limitations." This "ascending trail" starts pretty well up the slope. But it does ascend. These are good prayers for the fathers of boys, and for such boys as can pray them with simplicity and sincerity.

THE IDEA OF A UNIVERSITY. APOLOGIA PRO VITA SUA. A GRAMMAR OF ASSENT. *By John Henry Newman. Edited by Charles Frederick Harrold. 3 volumes. Longmans, $3.50 each.* The recent (1945) centennial of Newman's lapse from Anglicanism to Roman Catholicism has given occasion for much reconsideration of his life and work. The publication of these three admirably edited and well printed volumes containing his most important writings may be regarded as continuing this revival of interest in Cardinal Newman. Neither the books nor their author can be profitably discussed or evaluated in this paragraph, the chief purpose of which is to say that here is a good edition for those who feel the urge to restudy Newman. His English style has been highly and perhaps extravagantly praised. A house cannot be judged by a sample brick nor a literary style by a sample sentence. However, for what it may be worth, here is one which occurs in Newman's argument for "the interposition of the Church" in university schools of science and literature in order to insure the teaching of Catholic doctrine: "That the new and further manifestations of the Almighty, made by Revelation, are in perfect harmony with the teaching of the natural world, forms indeed one subject of the profound work of the Anglican Bishop Butler, but they cannot in any sense be gathered from nature, and the silence of nature concerning them may easily seduce the imagination, though it has no force to persuade the reason, to revolt from doctrines which have not been authenticated by facts, but are enforced by authority."

UNPOPULAR OPINIONS, TWENTY-ONE ESSAYS. *By Dorothy L. Sayers. Harcourt, $3.00.* One of the most alert and interesting minds in England is that of Dorothy Sayers. Moreover, her style is so piquant that her writings would have charm even if her ideas were dull—which they are not. But of course, if her ideas were dull her style could not be what it is, though they might be wrong, as some of them are, without prejudice to the felicity of her phraseology. These essays run the gamut from a deeply thoughtful paper on a Christian philosophy of art to the whimsically erudite "critical studies" of controversial fine points in the history of Sherlock Holmes and Dr. Watson. Between there are titillating chapters on English characteristics and other provocative themes. Miss Sayers really does not need to exploit the unpopularity of her opinions in order to enhance the popularity of her book. She is an unconventional thinker, but her ideas are not conspicuously unpopular, even though she does delight in expressing them as pungently as possible.

PONTIAC AND THE INDIAN UPRISING. *By Howard H. Peckham. Princeton, $4.50.* Pontiac (*ca.* 1720-69), the ablest Indian chief of his generation, led the uprising which followed the British victory in the Seven Years' War, called the French and Indian War in American history. The French part of it was finished first; Pontiac was the conspicuous figure in the Indian part. Cadillac—who did not know how famous his name was to become, much less why—had in 1701 planted a French fort and village which were to grow up and become Detroit. At his invitation, Ottawas, Chippewas and Hurons made settlements near by. The winning of Detroit by the British and their change of policy toward the Indians brought on trouble which spread over a wide area. Mr. Peckham's careful research and excellent writing have produced a valuable contribution to midwestern colonial history. The record is more creditable to Pontiac than to some white enemies, especially those who instigated his murder after the war was over.

PROJECTED VISUAL AIDS IN THE CHURCH. *By William S. Hockman. Pilgrim Press, $3.75.* This thorough study of the use of visual aids in religious education and in worship services discusses principles and techniques. It also offers expert guidance in selecting projection equipment and appropriate film strips and other material. W.E.G.

CORRESPONDENCE

Churches Should Do Marshall Plan Job

SIR: It is clear that when Congress reassembles for the regular session it will have before it another postwar handout program for Europe, hopefully labeled the Marshall plan. As in the case of UNRRA, Bretton Woods, enlargement of the Export-Import Bank, and the British loan, Congress and the people will again be told that this political handout scheme is imperative to save Europe and preserve Western civilization. Again Congress will be battered by assorted propaganda and political high pressure to "sign on the dotted line" for a gigantic outpouring of our resources. Skillful propaganda will drench the people to make them believe that this political scheme will succeed where each preceding plan has failed miserably. As in the case of preceding handouts, clever propaganda will be created, using the doctrines of Christian charity and brotherly love as an argument for its approval.

Should the churches of America, in their desperation over the plight of suffering humanity abroad, again "run interference" for another game in power politics? Or have the church people of America finally learned that power politics and charity don't mix? Have we learned that if Christianity and morality are to be saved in Europe, the Christian churches, like their Jewish colleagues, must make a gigantic effort on their own—to take relief and genuine charity to their brethren abroad on a Christian-to-Christian and a brother-to-brother basis?

In the past it has been easy for our church leaders to tell us that big government could take over our personal and Christian responsibility. Already loaded with high taxes, this usurpation of responsibility almost seemed welcome. Besides, the politicians told us that they could do this job much better than the weak and divided Christian churches and private charities.

We have already listened much too long to this kind of political mumbo-jumbo. The tragic failures of American political handouts in Europe are a matter of record. Now it is time for us Christians to wake up and demand that in the field of charity and relief, these functions be returned to the hands of the spiritual agencies of our land.

The function of preaching and practicing the Christian duty of charity is fundamentally and inherently a church responsibility. When aid to the naked and the hungry abroad is extended on a political or conscript charity basis, such as UNRRA, the Turko-Greek loan, the British loan and others, it ceases to be Christian and becomes a political weapon and a form of intervention. Per-

haps the worst feature of such action is that it discredits the Christian churches and the doctrines of Christianity. In effect it proclaims: The churches and their people are inadequate and unable to cope with the social problems of humanity, and therefore they must be handled on a "state" or political basis.

This assumption of power by the state undermines the very Christianity it claims to respect. Likewise it expands and glorifies the power of the state. The operation of "state" and political charity is made to order for the Communist contention that our churches are puppets of our political rulers.

Let's take a quick glance at the Marshall proposals. The power requested for the Marshall plan would be in the hands of the same politicians who carry the responsibility for unconditional surrender, the Morgenthau vengeance plan and the Potsdam agreement. The lesson should be plain. Unless our relief and charitable efforts in Europe are removed immediately from their hands, we will not make any real progress toward saving the spiritual heritage of Europe.

The Marshall plan looks like an economic handout attempt to outbid Stalin for Europe's political allegiance. As such, it has little hope of success in its present form. If the plan is rammed through Congress on the promise that it will feed and clothe Europe, Stalin's agents will nail it for a Christianity-coated scheme to bring Europe under American political and economic domination. Against the backdrop of Secretary Marshall's record, that would not be hard to do. For what man now living bears more responsibility for unconditional surrender, the Morgenthau vengeance plan and the Potsdam agreement than Gen. George C. Marshall?

On the other hand, if the Marshall plan should fail of congressional approval, or collapse because of the strain it will create on our public credit, then Stalin will have a field day blasting our bungling in Europe.

So it seems clear that the time has come for the churches to demand that the government get out of the relief business and return that work to the religious organizations and private charities to which that duty has belonged for 2,000 years. When that happens, American public interest in European relief, which is fast reaching the stage of open hostility, might well reverse overnight.

Such a church program is most certainly the best method of securing the all-out enthusiasm and cooperation of the American people, necessary for successful efforts now to help Europe's sufferers. Also because the only genuine antidote to the communistic ideology is Christianity, it is certain that a gigantic Christian relief program from America will do more to save Europe from communism than political counter-attacks.

Any assistance to Europe may prolong the inflationary fever in America, but a challenging program based upon Christian principles and ideals would have the best chance of avoiding this risk.

Americans as people still want to help the humble people of Europe. But the people of America will not longer willingly be played for suckers by Europe's and America's ruling politicians. That fact imperils any relief program dominated by our politicians. And so it is imperative for the churches to take over immediately and carry out our Christian responsibilities to the people of Europe. This emergency may be the churches' last chance to save our Christian heritage.

House of Representatives, Washington, D. C. HOWARD BUFFETT.

'P.R.' Means Fragmentation

SIR: It would be a pity if your editorial comment on the P.R. campaigns in New York and Cincinnati (November 19) should lead your readers to the conclusion that the election of Communists is the only possible disadvantage of the Hare system of proportional representation. On November 4, P.R. was also abolished in Boulder, Colo., where it had been used for 30 years, and in Long Beach, L. I. In neither city was there a Communist issue; in both, however, substantial majorities felt that the Hare system of P.R. had so many other disadvantages that they would be better off without it.

What may happen under P.R. is well illustrated by the following passage from the report on P.R. in Long Beach published in the *New York Times* of November 2: "The city, which had previously voted more than three to one for the Democrats, failed to choose any one of that party's five council candidates. But the American Labor party, with a membership of less than 500, gained a council seat, as did the small Citizens Union group. One independent Republican and two independent Democrats were the other victors. The five councilmen, free of party strings, have never been able to agree upon a civic program and their two-year term has been marked by a constant shifting of the balance of power. Three times they have changed their council president and even friends of P.R. have conceded that the atmosphere surrounding municipal affairs has been chaotic rather than constructive."

I fail to see the "theoretical justice of P.R." The essence of that system of voting is fragmentation rather than representation. Candidates, instead of having to appeal to a cross section of the entire electorate, can be elected by appealing to a mere fraction, no matter on what basis—even bingo and anti-bingo, as has been done, and done successfully, in Cincinnati. What kind of representation that means has been well described in the classical essay of Josiah Phillips Quincy entitled *The Protection of Majorities,* published in 1876. In his words:

"The separation into classes is the danger from which we have most to fear. Mr. Hare's system, it seems to me, would tend to encourage this; an honest local representation reduces it to a minimum. Whenever we split into college cliques, foreigners' cliques, workingmen's cliques and so on, we shall be apt to fill our legislatures with narrow, headstrong men, who feel secure of their places. They will be class representatives, not representatives of the people."

Should not candidates working for reform be able to campaign in terms of what they can do for the general welfare, rather than what they can promise to any minority group which may be characterized by a special interest or a special bias?

University of Notre Dame, South Bend, Ind. FERDINAND A. HERMENS.

Against U.M.T.

SIR: At the business meeting of the National Brethren Student Christian Movement Conference held at Elizabethtown College, Elizabethtown, Pa., November 27-30, a resolution stating opposition to peacetime military conscription was passed by an almost unanimous vote (2 opposed). This conference, held annually, attracted 145 students from all parts of the United States.

Elizabethtown, Pa. CLYDE E. WEAVER.

Japan's Anti-War Pledge Meaningless

SIR: I don't know what to make of Dr. Kagawa's statement, "We Have Abandoned War," which appeared in the December 3 issue of The Christian Century. What can Japan do today besides pledging peace and good conduct? Japan is a sort of huge concentration camp, the fate of which is determined by the controlling power. If the controlling power feels that a militarized Japan is essential, which seems very possible in the future, we shall again see the resurgence of militarism in Japan. Being a subjugated people, Japanese can seldom act of their own accord.

But the real test of the Christian faith of Japanese will come when communistic influence reaches its climax in Asia. Will Japanese Christians then refuse to take up arms in the face of the communist menace? Will America then continue to insist on Japan's passive neutrality? That will be the time to find out whether Dr. Kagawa is doing more than indulging in an outburst of unfounded enthusiasm when he says that the Japanese have abandoned war.

We Christians in America also have certain ideals concerning the outlawing of war as basic to serving God and working for his Kingdom. But a realistic approach to the issues of the day and the experiences of the bitter past reveal that such a hope for world peace and the end of war must forever remain in the realm of utopian dreams.

Chicago. AKIRA KIKUCHI.

NEWS of the CHRISTIAN WORLD

Protest Image in State Assembly

Statue of Christ Placed in Bahia, Brazil, Legislature—Hierarchy Refuses to Back Liberal Roman Catholic

São Paulo, Brazil, Dec. 4.— In spite of opposition on the part of liberal Roman Catholics, Protestants and Communists, a statue of Christ has been placed in the legislative assembly hall of Bahia state. Similar statues had previously been placed in the assembly halls of São Paulo and several other states. In opening the Bahia assembly recently, Governor Mangabeira prayed to Jesus to inspire the proceedings. Later, in commenting on his own action, the governor said: "I am democratic and the leader of a democratic government. But as I come to know better the weaknesses of men, I love Jesus Christ the more. I am sure no one was offended when in the ceremony I asked him to protect and inspire the assembly, giving its members strength to carry out the mandate they have received from their fellow citizens."

* * *

Sees Woodrow Wilson's Ideas Vindicated

Commenting on President Truman's speech to the American colony during his visit to Rio de Janeiro, *Unitas*, the Protestant review, says that although Mr. Truman did not mention Woodrow Wilson by name, in effect he confessed the error of the United States in not following the international and political views of Wilson after World War I. It declares that Wilson's insistence on the "happiness" and rights of all countries was "inspired by the spirit of God" and has been proved right by history since 1918. In the same issue of the review, W. A. Visser 't Hooft's *No Other Gods*, just issued in this country, is praised as the "best Protestant book published in Portuguese in the past 20 years." *Unitas* is carrying a series of "classical sermons"—older sermons like Dwight L. Moody's and modern ones by such preachers as Peale and Macartney.

* * *

Praises Democratic Literature Of Brazil

Prof. Vanorden Shaw, an American formerly at the University of São Paulo, declared recently that if North Americans could read the writings of Tristão de Ataide, Brazilian Roman Catholic disciple of Maritain who has been severely criticized by the hierarchy, they would receive a "democratic tonic." He praises Ataide for denouncing the "new fascism" which, under pretext of attacking communism in the name of Christianity, the author says has become true fascism. Professor Shaw also praises other democratic Brazilian writers. Even the "old democracies," he says, would benefit from the political ideas of these modern Brazilians. And he has particularly good words for the local newspaper, *State of São Paulo*, which he considers one of the greatest journals in the world because it is dedicated to great causes and to the ideal of freedom of thought.

* * *

Hierarchy Attacks Liberal Catholic Candidate

In last month's municipal election in São Paulo, many Evangelicals were named as town councilors. In the election for vice-president of the state, the Roman Catholic hierarchy refused to back the liberal Catholic candidate, Plinio Barreto, a journalist and jurist, and many prominent priests attacked him as "an enemy of the church." Dr. Barreto replied that he is not an enemy of the church, but that he feels that Catholicism has lost much ground in Brazil because it has mixed in politics, and that the hierarchy should take steps to "revise" the mentality of the clergy. The jurist lost the election to Dr. Novelli, son-in-law of President Dutra.

* * *

And So Forth

The liberal press is interpreting the appointment of the devout conservative Catholic, Adroaldo Mesquita, as minister of justice as an indication of the government's intention to launch a strong campaign against communism.

Eighteen Evangelical ministers from different denominations are engaged in revising the Portuguese translation of the Bible. They expect to have the New Testament ready by the end of 1948.

The Methodist Church of Brazil last summer promoted a ministerial institute in Rio de Janeiro, at which lectures were given on pastoral ethics, liturgy, statistics, evangelization, religious education and the Bible. A fraternal delegate was Milton C. Davis, director of the faculty of theology of the Methodist Church of Mexico.

The Protestant review *Christian Cooperator* recently praised those Evangelical churches in Brazil which have broken the tradition of "obligatory simplicity" by permitting ministers to wear robes in the pulpit.

João Del Nero.

Washington, D. C., Now Has Own Catholic Archbishop

For the first time, Washington, D. C., has a Roman Catholic archbishop. Previously it had been combined in the Baltimore-Washington archdiocese. Religious News Service reports that Pope Pius XII has appointed as head of the new archdiocese Msgr. Patrick A. O'Boyle, who will also serve as chancellor of the Catholic University of America. Because the new area contains no suffragan diocese, the new archbishop will be "immediately subject to the Holy See," a situation unique in the United States.

Hope Christian Service Club Idea Will Spread

Students at Alderson-Broaddus College, Philippi, W. Va., have formed an organization to provide opportunity for fellowship and discussion by those who have dedicated their lives to full-time Christian service. They call it Kappa Delta Chi from the Greek "Good Servants of Christ," and hope to encourage the formation of other chapters and a national organization. Eugene H. Drew is president.

Urge Revision of Loyalty Policies

Yale Law School Professors Recommend that Congress Bring Them into Line with Constitution

New Haven, Conn., Dec. 15.—Twenty-two of the 26 full-time members of the Yale law school faculty on Nov. 26 sent identical letters to President Truman, Secretary of State Marshall and House Speaker Joseph Martin, Jr., urging that the House of Representatives immediately abolish its committee on un-American activities. They also urged that the President and secretary of state revise their present policy with regard to government employees suspected as disloyal or as security risks so as to bring that policy into conformity with the spirit and letter of the Constitution. Two of the four full-time faculty members who did not sign the letter are consultants in departments of the federal government. Said the letter: "It is the right and the heritage of every American to form political opinion and to express it; when accused of offense to be presented with the charges against him, confronted by his accusers and given fair opportunity to defend himself before an impartial tribunal. Under the cloak of congressional immunity, or the cloak of anonymity, high officials of the national government are today acting in disregard and in defiance of the American traditions of civil liberties and, in our considered judgment, in violation of the Constitution of the United States."

* * *

Catholic Weekly Attacks Shipler's Address

The address of Guy Emery Shipler, editor of the *Churchman*, before a meeting of the Methodist Federation for Social Action in Hartford Nov. 15 was bitterly attacked in the Nov. 20 issue of the *Catholic Transcript*, weekly published in Hartford. Dr. Shipler spoke of the experiences of the delegation of seven which he headed in a recent survey of religious conditions in Yugoslavia. He declared that among them the members of the delegation attended about 100 religious services and found absolute freedom of religious worship. He said that Catholic groups gave them a fine reception everywhere, and that they were shocked upon returning to America to find a large part of the press distorting their stories and seeking to discredit them personally. In its editorial on the meeting the *Catholic Transcript* calls Dr. Shipler a "Stalin stooge" and expresses its surprise that the Hartford Seminary Foundation played host to the meeting.

* * *

Approve Jones' Plan For Church Union

E. Stanley Jones, in New Haven Nov. 16-21 under the auspices of the evangelism committee of the New Haven council of churches, was heard by several thousand people at noon and evening meetings held in downtown churches, and in addresses in several large high schools. Following his

address Thursday evening on "A United Church of America," he called for a vote from the audience on his plan of union. Out of an audience of over 500 there were only 6 votes against it.

* * *

Council Suggests Employment Of Union Labor by Churches

The office of the New Haven council of churches has sent to its members copies of a report it adopted at its Dec. 3 meeting regarding the employment by individual churches of union and non-union labor. The report grew out of a declaration by Saul Kreas, president of the local building trades council, that three New Haven Protestant churches were employing non-union labor in renovation work while Catholic Bishop Henry J. O'Brien of Hartford had directed priests of his diocese to employ only union labor. The report states in part: "The council of churches has no . . . power to issue binding directives in regard to contracts between individual churches or synagogues and contractors. . . . [It] recognizes the actual contributions of labor by recommending to its constituent organizations that they give their support to organized labor by employing union labor for work in the churches. . . . Organized labor does not expect churches and synagogues to let a contract to a union employer unless the quality of workmanship and the integrity of the employer equals that of a non-union employer."

* * *

And So Forth

At the annual meeting of the Connecticut council of churches Nov. 20 Leland P. Cary, pastor of First Methodist Church, Hartford, was re-elected president. Under the auspices of the international relations committee of the council a conference on the church and world order was held the next day at First Congregational Church, New Britain. The main speakers were Walter W. Van Kirk and Philip Morrison, one of the scientists who worked on the first atom bomb.

"The Spiritual Preparation for the Ministry" was the theme of the New England regional conference of the Interseminary Movement held at Yale Divinity School Nov. 20-22. Eighty-five delegates from six other New England seminaries and 150 Yale divinity students attended.

Members of the Congregational Church at Mystic have refused to accept the resignation of their pastor, George L. Farnham, who also represents the town of Groton in the state legislature. Mr. Farnham had resigned after receiving a letter from his church deacons which he interpreted as a demand that he make a choice between politics and the pulpit.

The committee for interchurch cooperation which serves Bridgeport, Fairfield, Southport, Stratford, Stepney and Easton has successfully completed its annual finance campaign for the cooperative work set up in 1945.

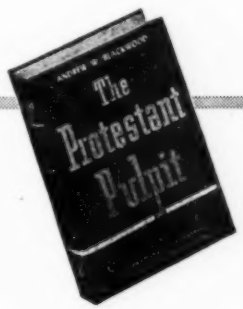
E. Ralph Wiborg.

Catholics Present Gift to Protestant Minister

The Sacred Heart Roman Catholic Church in Wilton, N. H., collected $100 as a farewell gift to Harold M. Frye when he left the local Congregational church for a new pastorate in St. Johnsbury, Vt., Religious News Service reports.

Sermons that have moved men through four centuries...

The PROTESTANT PULPIT... Compiled by ANDREW W. BLACKWOOD



An Anthology from The Reformation to Our Own Time

Here are thirty-nine gems of homiletic genius, representing the finest inspirations of pulpit masters—replete with religious fervor and literary excellence.

In the fascinating difference in style, context, and method of preaching employed by the masters—each unique in its effectiveness—every minister will find a way of measuring and increasing his own preaching effectiveness. For the student of preaching it will serve the three-fold purpose of guide, textbook, and soul-stirring inspiration.

NINETEEN SERMONS BY PULPIT MASTERS OF YESTERDAY

Martin Luther
John Bunyan
John Wesley
George Whitefield
Jonathan Edwards
Thomas Chalmers
William Ellery Channing
Horace Bushnell
Henry Ward Beecher
Frederick William Rorertson
Alexander Maclaren
Charles Haddon Spurgeon
Phillips Brooks
Dwight Layman Moody
William Ashley Sunday
John Henry Jowett
William McCallum Clow
George Washington Truett
Frank William Boreham

TWENTY SERMONS BY PULPIT MASTERS IN OUR OWN DAY

Karl Barth
George A. Buttrick
Clovis G. Chappell
Harry Emerson Fosdick
Arthur John Gossip
Douglas Horton
Edgar DeWitt Jones
Rufus M. Jones
Clarence E. Macartney
Walter Arthur Maier
Joseph Fort Newton
Martin Niemoller
Harold Cooke Phillips
Edwin McNeill Poteat
James Reid
Paul Scherer
Joseph R. Sizoo
Ralph W. Sockman
James S. Stewart
Leslie D. Weatherhead

Appendix Includes Biographical Sketches of the Preachers; Index of Titles, etc.

Octavo Size • 318 Pages • Just $2.75

At All Bookstores . . . . **ABINGDON-COKESBURY**

British Entertain German P.O.W.'s

Many Will Have Them Over Christmas as Guests—Concern Is Rising for Holy Places in Jerusalem

LONDON, Dec. 10.—In many British homes, German prisoners of war will be entertained at Christmastime. Permission has been given for those who are invited to stay overnight to do so. Thousands of P.O.W.'s have shared our cultural and social life during the past two years and many friendships have been cemented. You find the men at concerts, public meetings, church socials and, above all, at public worship where they have been welcome additions to many choirs. As they leave for home at the rate of 15,000 a month, many affectionate farewells are said. In one Welsh village, prisoners in a near-by camp conducted a thanksgiving service for the kindnesses they had received in the district. In a village church, I was shown a beautiful wooden cross presented by prisoners as their tribute of gratitude.

* * *

Educational Adviser in British Zone Discusses Task

A large audience gathered recently in the bomb-scarred great hall of Westminster School, in the shadow of the abbey, to hear Robert Birley speak on his task as educational adviser in the British zone of Germany. That the German educational machine has got going again is, in Mr. Birley's view, a major miracle. He believes the main duty of the British in Germany is to call forth a body of men dedicated to the task of rousing once more in Germans, through education, the love of freedom and the readiness to accept personal responsibility for the actions of the community. Mr. Birley pleaded for closer relationships between British and German churches.

* * *

Future of Holy Places in Jerusalem Uncertain

The future of Christian holy places in the vicinity of Jerusalem is causing anxiety in this country. It had been assumed that the city and its environs would be under international control, but the Jewish claim that only the ancient city should be so regarded would place the Mount of Olives, the Garden of Gethsemane and a large number of Christian institutions, including the Anglican cathedral, under Jewish jurisdiction. Many would like to see Great Britain, before she leaves Palestine next spring, stipulate that the whole of Jerusalem, plus Bethlehem and Nazareth, be handed over to international authority.

* * *

Debate Capital Punishment

To hang or not to hang? Public debate on capital punishment has reached such a level that George Bernard Shaw has thought fit to intervene with a comment on "the public right and power of civilized states to kill the unprofitable and incorrigibly mischievous in self-defense." One correspondent has suggested that Mr. Shaw himself might be considered as belonging to one or the other of those categories! In Parliament, where the issue will be decided, it is being predicted that a suspension of the death penalty for an experimental period of five years will be agreed upon. The government is giving no lead in the matter except to permit the House of Commons a free vote on an issue which raises as much heat as light.

* * *

Art Exhibit Reveals A Quiet India

A forgotten India, an India characterized by peace and tranquility, has swum into our ken in London's first postwar art exhibition on the grand scale, now drawing thousands of onlookers. That the subject should be India is in tune with our hopes for that great country. On view are sculptures and tapestries representing India's 4,000-year history. This astonishing range of artistic creations could have blossomed only in a quiet, secure land—an experience which India as a whole has not yet lost. It is a point to ponder when the headlines scream murder and massacre. During a visit to the exhibition Lord Mountbatten offered a pertinent perspective for judgment on India: "97 per cent of the country is quiet, only 3 per cent is troubled."

* * *

And So Forth

In a speech to the British Institute of Philosophy, Jan Christiaan Smuts declared that "we are starved not for dollars only, but for spiritual currency which is essential for the life of Western society." He appealed to the "larger universal pattern," in which religion, philosophy and science share the "progress to goals beyond our present horizon."

Christian Apologetics, by Canon Alan Richardson of Durham University, an apt commentary on General Smuts' view, will I think be widely discussed on both sides of the Atlantic. It is published by the Student Christian Movement Press.

St. Paul's Cathedral has been celebrating the 250th anniversary of its opening. It is the third cathedral church to stand on Ludgate hill.

Stanley Herbert, chairman of the London Missionary Society, and your correspondent, the literary secretary, are to represent the British missionary societies at the jubilee of the Dutch societies to be held in Rotterdam Dec. 19.

L. W. Harland of the Lichfield Cathedral staff has been appointed secretary of the British Committee for Christian Reconstruction in Europe.

The Educational Interchange Council is planning large-scale exchange of professional and business people between Britain and the Continent. Last year 400 Austrians came to this country and 250 Britishers went to Austria. The plan now is to be extended to Germany and Czechoslovakia.

J. W. Welch, lately director of religious broadcasting, is to be chief education and welfare officer for the Overseas Food Corporation, the £25,000,000 government-sponsored organization which is to plant ground nuts on 3,250,000 acres of hitherto barren land in East Africa. Dr. Welch was formerly a missionary in Nigeria. Thousands of native Africans will be employed on the project.

CECIL NORTHCOTT.

Reports Good Will For U.S. Remains

'Y' Leader on Tour Abroad Found Some Suspicion of Marshall Plan, but Insists Many Are Grateful

NEW YORK, Dec. 18.—Despite charges of capitalistic imperialism leveled against current American overseas relief plans, those "reservoirs of good will" created by the humanitarian concern our people have shown for less fortunate people throughout the world have by no means dried up, Eugene E. Barnett, general secretary of the international committee of Young Men's Christian Associations, said Monday at a dinner given here in his honor. Reporting on his recent 35,000-mile world youth survey, Dr. Barnett recalled that while in more places than he liked to remember the Marshall plan was eyed suspiciously as another piece of capitalistic imperialism, nevertheless in every country he visited he found those who "look to America with admiration, gratitude and a large measure of hope." After giving a quick yet significant review of the countries he had visited, Dr. Barnett made one generalization: "Recovery is taking place much more slowly than any of us thought." Of the Y.M.C.A. he said: "There is the simple yet astonishing fact that neither war nor its aftermath has put it out of business. . . . The end of the war has left it with a deeper sense of mission and with a larger place in the expectations of many people. Even war has not broken its worldwide unity."

* * *

Hold Memorial Service For Robert E. Speer

Hundreds of leaders of ecclesiastical, missionary and lay thought in the city and throughout the country and the world sat in solemn worship as they paid homage to the memory of Robert Elliott Speer in a service led by J. Valdemar Moldenhawer, pastor of First Presbyterian Church. The Scripture was read by Bishop Henry Knox Sherrill and the prayer was offered by Henry Sloane Coffin. Three brief tributes were given by John A. Mackay, representing Princeton Seminary and the International Missionary Council; Samuel M. Cavert, representing world ecumenicity and the Federal Council; and Wynn C. Fairfield, representing world missionary interests. The speakers gave evidence of the catholicity of Dr. Speer's interest, and all agreed that he was "one of the greatest Christians" they ever had known. The benediction was pronounced by Arthur J. Brown, oldest living foreign missionary.

* * *

Canon Pepper Reports on Displaced Persons

"America is losing a great opportunity by not allowing many more of these freedom-loving people to come here to resettle," Almon R. Pepper, vice-chairman of the Church World Service board of directors, declared here last week. His entreaty for help for the host of homeless people in Europe, displaced victims of the war, was made upon his return to America from a first-hand survey of D.P. camps on the Continent. There are about 850,000

D.P.'s in camps in western Europe, Canon Pepper explained, "most of whom came as forced laborers to Germany, or were left there by the ebb and flow of the battling armies." Church World Service's work among these people, he said, has been carried on chiefly in the American zones of Germany and Austria, where probably half of the displaced persons are Protestant or Eastern Orthodox.

* * *

Urges American Aid for British And Continental Missions

Aid from the churches in North America is essential to the continued existence of British and French missions in Africa and Asia, according to Leland S. Albright, assistant secretary of the International Missionary Council. Emphasizing the "impoverishment and dislocation" of British and Continental missions, Dr. Albright pointed out here recently that only the North American churches have the "resources and good will" to meet the need. Restrictions on the transmission of funds outside the sterling areas are jeopardizing the future of British missions. The Paris Evangelical mission faces a similar situation, because of the reduced value of the franc. In addition to financial contributions, some American churches have established trusteeships whereby mission centers and their staffs will be maintained until the Continental church is in a position to take over again, Dr. Albright stated. For instance, the Augustana Lutheran Church and the American Lutheran Church are carrying on the programs of the German missions in Tanganyika and New Guinea respectively.

* * *

Observe Universal Bible Sunday

Three great services were held in the city Dec. 14 in recognition of Universal Bible Sunday. Two services in Manhattan were under the auspices of the New York Bible society—one in the Harlem area at the University Heights Presbyterian Church with H. Norman Sibley as the speaker, the other at Fifth Avenue Presbyterian Church with Robert G. LeTourneau, industrialist and manufacturer who devotes much of his time to evangelism, bringing the message. Frank Singiser, general secretary of the Massachusetts Bible society, congratulated the New York society upon its completion of 138 years of Bible distribution in the city. The third meeting was held at the Baptist Temple, Brooklyn, under the auspices of the Brooklyn Bible society. The speaker was Bob Jones, Jr., president of Bob Jones University, Greenville, S. C. A feature of this service was the singing by the men's chorus of 125 voices from the Greater Bridge Street A.M.E. Church of Brooklyn.

* * *

And So Forth

A budget of $4,563,000 for 1948 was approved by the Presbyterian, U.S.A., Board of National Missions at a meeting here last week. The board reported it would maintain 4,400 projects.

T. Z. Koo, secretary of the World's Student Christian Movement, addressed the monthly meeting of the interracial fellowship of Greater New York, held Sunday at Broadway Tabernacle. Members of the Chinese student Christian foundation attended in a body to hear Dr. Koo talk on "Hungry People Around the World." Paul T. K. Linn, secretary of the foundation, participated in the service.

A petition addressed to members of the state legislature asking that voluntary euthanasia, or "mercy death," for incurable sufferers be permitted by law has been signed by 1,000 New York state physicians.

St. Matthew's of the Bronx, oldest Lutheran church in the country, celebrated its 283rd anniversary Sunday.

Rededication of their church building was held Sunday by the 1,000 members of First Presbyterian Church, Elizabeth, N. J. The building had been reconstructed after a fire, the second to occur in the parish's 300-year history.

J. Henry Carpenter.

Hus Dean Visits U.S.S.R.

Hromadka Notes Russian Striving for Material, Moral Reconstruction

Prague, Dec. 1.—On his return recently from a 14-day visit to Russia, J. L. Hromadka, dean of John Hus Theological Seminary, told an interviewer for the Protestant journal *Kostnicke Jiskry* that life in the U.S.S.R. today is characterized by a tremendous striving for material and moral reconstruction. The country, he said, is making an intensive re-evaluation of its past which was marked by the spiritual and cultural influence of Christianity. The Orthodox Church is making the most of the situation. Dr. Hromadka declared that sexual life among the young people of Russia is less promiscuous than among young people in Czechoslovakia and other Western countries. During his sojourn in the Soviet Union, the dean visited Mr. Karpov, minister of religious affairs, and Patriarch Alexii of Moscow. He made the trip with a delegation from the Czechoslovak-Russian Fellowship, led by Zdenek Nejedly, this country's minister of social affairs. The delegation conveyed to the presidium of the Soviet in Moscow thousands of greetings from institutions and individuals in Czechoslovakia.

* * *

Social Democratic Party Holds 26th Congress

The recent 26th congress of the Social Democratic party, held in Brno, emphasized that this party is not a Communist branch, as certain rumors would have it. The party held a strong position before World War II, but suffered considerable losses at recent elections. In his message to the congress, Dr. Benes said in part: "Our generation lives in a crisis primarily spiritual and moral, shattering all values which have been regarded as unchangeable down through the centuries. The revival work of our best men grew out of moral enthusiasm. Also socialism results from a moral revolution against oppression and exploitation of man by man, against systems which made this possible. . . . The Social Democratic party faces a great responsibility. If you succeed in finding a correct, true and living synthesis of socialism and democracy, you will help our republic and render service to Europe, and to the peace of the whole world." The party elected as its new president Mr. Lausman, who will succeed Mr.

DISARMAMENT or OBLITERATION

By Harold E. Fey

A Human Events pamphlet by the Managing Editor of The Christian Century, ending with a practical program for peace, beginning where we stand. A bracing antidote for current pessimism. Excellent for discussion groups.

25 cents per copy

Order from

The Christian Century
407 S. Dearborn Street
Chicago 5, Illinois

PALESTINE and the JEW

by Morris S. Lazaron

A 24-page reprint of the article which appeared in The Christian Century for November 19, 1947.

Palestine is the hot-spot on the world scene. Partition did not end the controversy. A reader says: "This magnificent article will long out-last the tragic mistake of the U.N. because it has stated a great truth in a classic form while the politicians have done a false thing in a weak manner."

Discussion groups are forming all over the country. Why not start one among your friends? This handy pamphlet is excellent basic material.

25 cents; 10 for $2.00

The Christian Century
407 So. Dearborn St., Chicago 5, Ill.

Please send me.....copies of the 24 page pamphlet PALESTINE AND THE JEW, by Morris S. Lazaron. I enclose remittance of $.....in full payment.

Name .....

Address .....

Fierlinger, first prime minister of liberated Czechoslovakia.

* * *

On Economic Aid From U.S.

A representative of an American overseas news agency asked Prime Minister K. Gottwald about Czechoslovakia's application to the International Bank for aid, pointing out that the money would have to be collected largely from the American people at a time when this country is orienting itself toward Russia and Communist papers here are attacking the United States. Mr. Gottwald replied that Czechoslovakia is interested in receiving aid and credit from the United States, but that she does not intend to prejudice her economic and political independence to do so. He also remarked that he could not affirm that the Communist press would hold that this country needs no money from America.

* * *

Masaryk Regrets Closing of U.S. Information Service

Jan Masaryk, foreign secretary, told a correspondent of the *Presbyterian* that he regrets very much that the appropriation for the United States information service in this country has been discontinued. "Czechoslovakia is a reading country," he said. "We read Russian literature, but we read American literature just as ardently. Any important book published in America is very quickly translated into Czech. . . . We are not prepared to shut ourselves off from the cultural, religious and philosophical happenings in the world at large, and we hope that the United States will show understanding for this perfectly legitimate and useful craving for knowledge."

* * *

And So Forth

On Nov. 17 Rieger square in Tabor, ancient Hussite town in south Bohemia, was renamed Roosevelt square after the late President of the United States. At the dedication ceremonies, U. S. Ambassador Steinhardt made an address.

On the 30th anniversary of the Russian revolution, Nov. 7, President Benes sent to the president of the highest soviet of the U.S.S.R. a message expressing his hope that Czechoslovakia will continue on Russia's side in the great task of reconstruction. Mr. David, president of parliament, recalled that without Russia's participation in the recent war, fascism and nazism would not have been defeated.

On Nov. 17, Prague celebrated the anniversary of the day in 1939 when the nazis closed Charles University and shot or sent to concentration camps all student leaders. Students of the university have launched a drive to establish a sanatorium which will serve Czechoslovakian students who suffered during the occupation.

JIRI CARDA.

Arab Riots Force Temporary Closing of Mission Schools

Because of unrest arising out of Arab demonstrations against partition of Palestine, seven mission schools in Lebanon and Syria have had to be temporarily closed, Religious News Service reports. Arab mobs, apparently resentful of "American influence," had threatened some of the schools.

Gandhi Urges No Hindu Retaliation

Says Moslem Torture and Desecration Cannot be Pleaded as Excuse—Report 4,000,000 Refugees

TIRUVALLA, INDIA, Dec. 6.—Gandhi has been earnestly exhorting Hindus and Sikhs not to resort to retaliation against Moslems in their midst, declaring that the fact that Moslems have committed acts of torture and desecration against minorities in Pakistan could not be pleaded as an excuse for reprisals in kind. In a post-prayer speech in Delhi, the mahatma recently revealed that about 137 mosques in that city had been damaged by Hindus and Sikhs during the late disturbances. Some of the mosques, he said, had been converted into *mandirs* (places of Hindu worship). In the same speech, Gandhi told of a group of Roman Catholics about 25 miles from Delhi who had been threatened by Hindus if they did not leave their village. "Surely they are not less entitled to their freedom than they were under the British regime," he said. "Now that we have freedom from political bondage, that freedom should not be confined to Hindus in the Dominion of India and to Moslems in Pakistan. If this kind of unreasoning prejudice persists, the future for independent India is dismal."

* * *

Report Moslems Exploit Untouchables

R. B. Ambedkar, leader of the *harijan* (depressed classes) who is now minister for law in the Dominion of India, reported recently that he has received innumerable complaints from untouchables in Pakistan and in independent Hyderabad that they are being prevented from migrating to the dominion and are being forcibly converted to Islam in order to increase the strength of the Moslem population. He urges *harijans* experiencing such treatment to emigrate if at all possible. They may suffer many social injustices at the hands of the Hindu majority, he says, but their number is so great that if they become well organized they cannot fail to influence the dominion government.

* * *

Summarize Evacuation of Hindus, Sikhs

On Nov. 30 K. C. Neogy, minister for relief and rehabilitation, gave the constituent assembly of the Dominion of India the staggering summary of evacuation up to that date. More than 4,000,000 Hindus and Sikhs, he reported, have come out of western Pakistan. The dominion is making stupendous efforts to give them shelter and relief and to resettle them. About 50,000 Hindus and Sikhs in the Northwest Frontier Province and 1,150,000 in Sind (both Pakistan areas) remain to be evacuated. Special refugee trains are being assembled to bring them to India. Dr. Neogy said that most of the non-Moslem population which will still be left behind in Pakistan consists of abducted women, persons forcibly converted to Islam and members of the depressed Hindu classes. The majority of the families which fled had to leave behind them all their possessions, and are in dire straits.

* * *

Peace Restored In Kashmir

The timely action of the troops of the Indian dominion against the raiders who invaded independent Kashmir in October (reported in my last letter) saved that country from foreign domination. The crisis forced the autocratic Hindu ruler to grant responsible government to his people, the majority of whom are Moslems, and to declare accession to the Dominion of India. Sheikh Abdullah, popular leader of the national conference who has been made head of the administration, is on very friendly terms with Nehru and his government. However, Kashmir is still not out of the woods. Some of the invaders have not yet been driven out of the places they first occupied. Evidence has come to light which leads to the suspicion that the invaders received help not only from Pakistan but also from the Soviet Union, which borders the state.

* * *

Hyderabad Signs One-Year Agreement with India

The grave difficulties in Hyderabad which arose when the Moslem nizam refused to accede to the wishes of the Hindu majority and join the Dominion of India have been temporarily overcome by the one-year "stand-still" agreement signed in Delhi Nov. 29. By this agreement, Hyderabad will have the same relationship with the dominion that it had with the British before Aug. 15, except for the paramountcy which the latter enjoyed. Internal problems are being negotiated by the nizam's government and the popular state Congress party leaders. Leaders of the Moslem minority, who had great power in the past, are putting obstructions in the way of the nizam's yielding to the demand of the majority Hindus for some measure of self-government.

* * *

Parishioners to Support Former State Church

British parishioners of St. Mary's Church in the Fort St. George, Madras, oldest English church in India, have decided to appeal to the public for funds to maintain a clergyman who will conduct services for English-speaking Christians. The church, built 270-odd years ago, was one of the scores maintained in this country by British state funds as places of worship for members of the army and civil service. They were in charge of chaplains who received government salaries. Now that British government personnel has departed, leaving only traders and missionaries, the question of how these churches should be supported has become a thorny one. The action taken by the parishioners of St. Mary's may point the way. An alternative they considered was handing the building over to the Dominion of India to be preserved as a historical monument.

P. OOMMAN PHILIP.

Mennonite Giving Swells Friendship Train

Mennonites contributed food for 26 of the cars added to the Friendship Train in Newton, Kan., and for 10 which were added at Kansas City.

Seattle Honors Its Foreign Students

Local U.N. Group Fetes Those from 35 Countries—State Council Expands Its Program of Work

TACOMA, Dec. 11.—A notable effort to promote international good will was the civic dinner given Nov. 7 for foreign students at the four institutions of higher learning in Seattle by the American Association for the United Nations. The speaker was W. Walter Williams of the association's executive committee. There are 333 students from 35 countries attending the colleges and the university at Seattle. The largest group, save for the Canadians, is that from China. Other functions sponsored by the A.A.U.N. take place on the several campuses throughout the academic year. Thus foreign students not only become acquainted with us but are kept in touch with each other.

* * *

State Council of Churches Meets

The executive committee of the Washington council of churches met early in November to review, plan and coordinate its work throughout the state. Thirteen of the 15 departments reported on their activities. The department of church planning and strategy studied the areas where work is being done or should be started. The appointment of a field director was agreed upon. It will be his responsibility to organize and coordinate the growing activities, to contact workers on the field and to encourage organization of church work in local communities. It was announced that Edward Bonsall, who has done outstanding work in the youth department of the Pennsylvania church council, has been engaged as state youth director. Miss Palmer was appointed to the staff to direct migrant work, especially in the Columbia basin project area. Already several areas have been surveyed in anticipation of expanding united Protestant efforts. This work is being financed by the Home Missions Council. Ralph Johnson of Yakima succeeds Frederick Pedersen as president of the state council.

* * *

Liquor Forces In Conflict

Since the Washington temperance association filed "Initiative No. 13," which if passed will close all taverns in the state, the beer and wine dispensers have also brought forth a petition. This seeks to make the sale of liquor by the drink legal in taverns. At the same time the hotels are trying to get a "liberalization" of the liquor control law which would give them and certain select private clubs the monopoly of liquor by the drink. They appeal especially to tourists. Drys are taking some encouragement from the spectacle of two liquor groups opposing each other.

* * *

Senator's Mail Favors U.M.T.

The Hearst press of this state is giving wide publicity to the plan of the American Legion to secure 15,000,000 signatures in favor of universal military training and to petition Congress for immediate passage of the peacetime conscription bill. Equally active are its opponents in rallying the people to write their senators and congressmen opposing the bill. Senator Harry P. Cain of Washington, in his regular newsletter to his constituents, states that the majority of letters now being received by him on this matter favor passage of such a law.

* * *

And So Forth

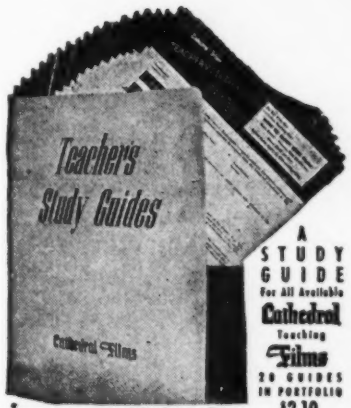
The Seattle council of churches recently conducted a leadership school in which between 400 and 500 people enrolled.

As a result of the city-wide service at First Baptist Church with which the Tacoma council of churchwomen observed World Community Day, a ton of clothing was collected for shipment overseas. All local churches are assembling shoes and clothing and money for CARE packages. J. C. Haley has organized a relief campaign covering the entire state.

The safety commissioner of Tacoma has announced appointment of a new police chief, the third in about 18 months. The commissioner emphasized the fact that the new chief is a churchman. In his effort to clean up the city—a task demanded on all sides—the new commissioner will have the cooperation of the churches.

Three Tacoma ministers have lately been given new automobiles by their parishioners.

J. Henry Ernst, pastor of Mason Methodist Church here, recently broadcast a series of sermons in the interest of better understanding with Russia. A listener wrote a lengthy letter to a lengthy paper disagreeing with Mason's position. Letters from other



1970 Cahuenga Blvd., Hollywood 28, Calif.

A Challenge to Parents

Your Child and God

By ROBBIE TRENT

"'Your child and God. Between the two stands the parent—a separating wall or a connecting link. Which are you?' Miss Trent's book, which closes with this challenge, is an absorbing treatment of the oft-asked parent's question, 'What shall I teach my child about God?'" — *Christian-Evangelist.*

$1.50

Willett, Clark

Religion and Civil Liberty in the Roman Catholic Tradition

By W. E. GARRISON

An analysis based upon recent Roman Catholic statements concerning the nature and limits of civil and religious liberty.

A Pamphlet, 24 pages—25 cents

WILLETT, CLARK & CO. :: 37 W. Van Buren St., Chicago 5

People in all walks of life read The Christian Century. For many it fills a need satisfied by no other periodical. You might like it too. A 13 week trial costs only $1.00. Clip bill to this coupon.

Name.....

Street..... Zone.....

City..... State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

'a powerhouse of encouragement'

The PULPIT

Homer V. Yinger, Claremont, Calif., minister, writes:

"There is a fellowship about the *Pulpit* that is as important as its immediate interest and stimulation. One can't read an issue without coming upon an assurance that he is not alone, that there are hundreds of men across the country who are doing the job and doing it commendably. The *Pulpit* is more than a clearing-house. It is a powerhouse of encouragement and support."

$2.50. With "Century," $6 for the two magazines

The Pulpit
407 S. Dearborn, Chicago 5

A Steady Seller—
because it is the best in its field

JAMES D. MORRISON'S

MINISTER'S SERVICE BOOK

Nearly 100 brimming pages on marriage and funeral service. In addition, orders of worship, calls to worship, invocations, prayers, offertories, scriptures and prayers for use in sick visiting.

$1.50.

Willett, Clark

readers followed. The vast majority defended the minister's right to express his views.

WALTER O. MACOSKEY.

Cites Universities' Lack

Bell Charges Higher Schools Do Not Give True Knowledge of God and Man

CHICAGO, Dec. 18.—"A university which fails to lift its students to an understanding of their more than animal potentialities, their more than erudite potentialities, is usually, without realizing its own iniquity, a foe to human welfare and even to human continuance." That is what Bernard Iddings Bell of the Chicago Episcopal diocese told University of Chicago graduates in his convocation address Dec. 14 in Rockefeller Chapel. The failure, he said, has been the means in our day of raising "beast men" to power and prestige unprecedented in history. He declared that religion is the power needed not only to tell us about God but even more to tell us about men. "On the whole, universities are better places for learning than they were 40 years ago," he said. "But they seem as inept as they were two generations ago, perhaps even more inept, in imparting to emerging scholars a knowledge that, however one embodies it in phrase, the true end of man is to know God and to enjoy him forever."

* * *

Unitarian Dean Named Assistant At Rockefeller Chapel

Wallace W. Robbins, president of Meadville Theological School, Unitarian institution which is a part of the federated theological faculties at the University of Chicago, has been named associate dean of the university's Rockefeller Chapel. According to present plans he and John B. Thompson, dean elect, will take over the major responsibility for the chapel sermons, now delivered for the most part by visiting preachers. An internationally known scholar, Dr. Robbins last summer was invited to give the opening address at the world conference of liberal theologians at Berne, Switzerland. He will continue as president of Meadville and as Ellery Channing Butler professor of preaching and the ministry on the federated theological faculties. Elbert C. Cole has been named director of religious programs at the university. Bryan Shelton, Disciples minister who is director of Chapel House and coordinator of denominational groups on the campus, will share with Cole responsibility for the development of religious programs for faculty and students.

* * *

Honor 70 Years' Service to Chicago Diocese

Clergy of the Episcopal diocese of Chicago are guests today of Bishop Conkling at a dinner honoring Suffragan Bishop Edwin J. Randall, whose retirement will become effective Jan. 1. From choir boy to bishop, Dr. Randall has given nearly 70 years of service to the diocese. First as lay reader and later as rector, he was at St. Barnabas Church from 1894 to 1922. Then, until 1932, he was executive secretary of the diocesan council. That year he became superintendent of city missions. Since his election as suffragan, Bishop Randall has given notable service in lifting the heavy diocesan debt which at the time of his elevation had been outstanding for many years. For the past 18 months he has been chairman of the diocese's department of Christian social relations, in which post he will continue to serve his church. Bishop Randall has come to be revered far beyond the ranks of his own communion in the city to which he has so uniquely devoted his life.

* * *

Many Theologues In Chicago

At the sixty-first annual meeting of the Chicago Theological Faculties Union on Dec. 12, reports from twelve local seminaries showed that a total of 1,548 Protestant students are now studying for the ministry in Chicago. The three largest are the Northern Baptist Theological Seminary, 335, Garrett Biblical Institute, 317, and the McCormick (Presbyterian) Seminary, 193. The four seminaries associated in the federated theological faculties of the University of Chicago have a total of 240 students. Dr. W. Barnett Blakemore was elected president of the union for the following year.

CHARLES L. VENABLE.

Protestants in Spain Victims of Attack

Catholic organizations in Spain have denied that recent vandalistic attacks against an Anglican chapel in Madrid are "part of a general pattern" and insist that they were due to "international politics." Meanwhile, the British Methodist church in Barcelona has been ransacked by 30 Phalangists, according to the Ecumenical Press Service. Other members of the same organization attacked a Methodist congregation at Granollers, while in Villafranca hostility to Protestants has been expressed by the breaking of church windows during services. The attacks in Spain followed denunciations of Protestants by the general councilor of Spanish Catholic Action in Spain and by Cardinal Segura. The statements of the officials were included in a bulletin later distributed by the Phalangists. Cardinal Segura's appeal concluded: "All those in authority should ruthlessly extirpate this

The 20th Century Quarterly

For Adult, Young People's Older Intermediate Classes

THOMAS CURTIS CLARK
Editor

SIX POPULAR DEPARTMENTS

Clearing Up Difficult Points
Herbert L. Willett, Jr.

At Grips With the Lesson
Frederick Kellar Stamm

The Lesson Brought Down to Date
John Ray Ewers

Pointers: Roy L. Smith

Lesson Forum: Stanley I. Stuber

Prayer Thought: Fred E. Luchs

"I know of no publication covering the International Lessons that compares with the *20th Century Quarterly*. It is well adapted for the use of both adults and young people." —*Alfred W. Swan, Madison, Wis.*

ASK FOR FREE SAMPLE COPY

The 20th Century Quarterly
407 S. Dearborn St., Chicago 5

serious particular evil. All Spanish Catholics have the duty—and we promise to fulfill it—not to consent to the development of Protestant activity in our national territory."

The Church Roll

Hugh Hubbard, general secretary of the North China Christian Rural Service Union, Peiping, has been appointed by UNESCO as its expert to cooperate with the Chinese government in the fundamental education pilot program to be set up near Nanking. This adult education project is one of three planned by UNESCO for 1948, the others being in British East Africa and Haiti. Dr. Hubbard has worked in China since 1908, and at one time was literacy secretary of the National Christian Council of China.

W. A. Visser 't Hooft, general secretary of the World Council of Churches, was recently presented with a citation from the Hungarian Reformed Seminary in Budapest for his efforts as "champion of world church cooperation."

William W. Clemes, son of missionaries to India and for the past 18 months public relations director for the Veterans Administration in the Albany, N. Y., region, has been named director of the public relations office maintained jointly by the Home Missions Council and the Foreign Missions Conference. He succeeds George Dugan, who recently resigned to become a special writer on church subjects for the *New York Times*.

Harold C. Letts, pastor of St. Peter's Lutheran Church, Jamaica, N. Y., has been installed as the United Lutheran Church's first secretary for social action, Religious News Service reports.

E. F. Voehringer, associate secretary of the World Council of Christian Education and head of the New York office of the council's visual aid department, has gone to west Africa to survey the need for visual aids in the mission field there. Forrest L. Knapp, general secretary of the council, left for London Nov. 12 to assist in setting up the London office of the visual aid department, which was founded last summer by J. Arthur Rank and Mrs. Clifford S. Heinz.

William R. Andrew, Protestant chaplain and clinical training supervisor at Illinois State Hospital, Elgin, Ill., has been appointed to the newly created position of Protestant chaplain on the staff of the New Hampshire state hospital at Concord.

Recent deaths in the field of religion: Richard L. Shipley, for eight years editor of the Methodist Protestant *Recorder*, Nov. 25, in Baltimore, where he was serving as pastor of the West Baltimore Methodist Church. . . . Cecil V. Thomas, president of Fenn College, Cleveland, and general secretary of the Cleveland "Y," on Nov. 28. . . . Edwin W. Koons, chief of the Korean division of the office of information and education in Washington and formerly a Presbyterian missionary in Korea, on Nov. 30. . . . Shirley Jackson Case, professor of religion at Florida Southern College, Lakeland, Fla., and formerly dean of the University of Chicago divinity school, Dec. 5. . . . John McNaugher, for 34 years president of Pittsburgh Theological Seminary and at one time moderator of the United Presbyterian Church, on Dec. 11, at the age of 89. Dr. McNaugher was the last surviving witness present at the formation of the United Presbyterian Church in America in Pittsburgh in 1858. . . . Gen. Edward J. Higgins, third international leader of the Salvation Army, Dec. 14 in Summit, N. J., at the age of 83. On his election as head of the army in 1929, General Higgins was the first non-member of the Booth family to hold that post. He retired in 1934, to be succeeded by Evangeline Booth, daughter of the founder of the organization.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

The Captive Heart (British film—Univ.) Mervyn Johns, Rachel Kempson, Michael Redgrave. *Drama.* Day-to-day experiences of group of British prisoners of war, with interludes showing their families at home. Photographed in actual German camp. Although somewhat given to stereotype in characterization, film is *sensitive,* moving, unbiased in its picture of captors as well as captives. An honest look at human nature in difficult circumstances, admirably restrained and revealing. M,Y

Escape Me Never (War.) Errol Flynn, Ida Lupino. *Drama* about a waif whose devotion to her ailing infant and to a caddish composer whose so-called charms she cannot resist bring her all manner of woe. A *lachrymose, synthetic* tale, to watch which is an ordeal to be avoided. M

The Gangster (Mono.) *Melodrama.* The downfall of a gangster unhappy because nobody likes him. For once, criminal is neither reclaimed nor recommended to our sympathy. Film is futile, *depressing,* an unrelieved picture of corruption. M

Nightmare Alley (Fox) Joan Blondell, Coleen Gray, Tyrone Power, Helen Walker. *Drama.* Carnival barker obtains mind-reading formula, by using everyone climbs up in world until he is able to bilk gullible millionaires by pretending metaphysical powers. His downfall comes when his wife, frightened at his depravity, his daring to "play God," reveals the hoax, and he ends up a drunken vagabond. Carnival atmosphere and certain character portrayals incisively done. Despite revolting nature, film is something of a *sermon on morality.* M

BEST CURRENT FILMS

For Family: Carnegie Hall, Henry V, Life with Father, Magic Town, The Secret Life of Walter Mitty, Welcome Stranger, The Yearling.

For Mature Audience: The Adventuress, The Best Years of Our Lives, Body and Soul, Boomerang!, Brief Encounter, Crossfire, The Farmer's Daughter, Gentlemen's Agreement, Great Expectations, Miracle on 34th Street, Mother Wore Tights, Ride the Pink Horse, Stairway to Heaven, This Happy Breed.

12-31-47

If it's a Religious Book

TRY BLESSINGS

Send for our Free Catalogue of old and new books, many at reduced prices. Have you books you no longer need? Write today for Blessing's Free list of BOOKS WANTED.

BLESSING BOOK STORES, INC.
Rm. 708, 63 E. Adams Street, Chicago 3, Ill.

WANTED—Immediately. By Northwestern Pennsylvania Church of 1830 members, a consecrated young woman as Director of Religious Education (Age 24-36) to direct youth activities; to help in parish visitation and to assist in the office. Salary $2400. Write: Dr. James R. Jackson, First Presbyterian Church, Erie, Penna.

MENEELY BELL CO.
22 RIVER ST.
TROY, N. Y.
BELLS

Preview of a Divided America

By Harold E. Fey

What happens in a community when a sectarian group attempts to exploit funds intended for the public schools? Here is a factual report of a situation of this kind in one of America's principal cities, Cincinnati, Ohio. It describes the critical position in which every community, large or small, may be placed in the fight to maintain the traditional principle of the separation of church and state.

$2.00 per hundred; $18.00 per thousand

The Christian Century,
407 So. Dearborn St., Chicago 5, Ill.

Please send me.....hundred copies of the reprint of "Preview of a Divided America" by Harold E. Fey. I enclose $.....in full payment.

Name_____

Address_____ [ ] _____
zone

INDEX Volume LXIV (July-December, 1947)

Titles of Articles and Editorials

Acheson, Secretary, Didn't Say It (edit.), 845
Advance and Retreat in Georgia (edit.), 1013
Aid Bill Waits on Congress (edit.), 1539
Alcohol and Man's Fate, by Alson J. Smith, 1202
All-Out War in Indonesia? (edit.), 1037
American Hemisphere Defense Treaty (edit.), 1069
American Negroes Complain to U. N. (edit.), 1291
American Responsibility in Indonesia Tragedy (edit.), 939
Another General Enters Field of Diplomacy (edit.), 915
Another Step Toward Militarization (edit.), 1573
Archbishop Defines 'New Bigotry,' (edit.), 1260
Are Europe's Wealthy Being Favored? (edit.), 1385
Armed Forces Unification—Another Frankenstein? (edit.), 893
Army Contracts Are a Dirty Business (edit.), 1476
Art and the Christian, by W. Norman Pittenger, 1612
'Asia for the Asians' (edit.), 940
Ask President for a Christmas Amnesty (edit.), 1477
Asks Stalin to Save Peace (edit.), 1510
Assembly Reveals World Crisis (edit.), 1163
Atomic Scientists Warn that Time Is Fleeting (edit.), 867
Award Richly Deserved, An (edit.), 1359

Bacteriologists Are Scared Too, The (edit.), 963
Balkan Commission Voted by U. N. Assembly (edit.), 1324
Balkan Powder Keg, The (edit.), 1039
Begin Housecleaning in Chinese Regime (edit.), 1261
Bevin, Labor and the British Crisis (edit.), 1099
Bilbo and the Heritage of Hate and War (edit.), 1036
Black Face of Death, The (edit.), 1390
Blundering in the Dark in Greece (edit.), 1068
Break Through to Union! (edit.), 1101
Breakdown of a Civilization, The, by V. A. Demant, 1073
Britain Drops Palestine (edit.), 1198
Britain Hastens Withdrawal from Palestine Tangle (edit.), 1571
Britain Liberates Burmese Nation (edit.), 1292
Britain Names Jinnah Governor-General (edit.), 892
Britain Opens Her Doors to D.P.'s (edit.), 1387
Britain's Grim Struggle (edit.), 1323
British Churches Lead in Welcoming D.P.'s (edit.), 844
British Crisis, The (edit.), 966
British Laymen Explore Christian Frontiers (edit.), 845
British Refuse to be Palestine Targets (edit.), 1443
Byrnes, Mr., Pleads Innocent (edit.), 1325

Calls for a Theology of Community Life (edit.), 1540
Can Catholics Confer with Protestants? (edit.), 1357
Can State Agencies Settle Ministerial Status? (edit.), 1589
Canterbury Denounces Bishop Barnes (edit.), 1292
Cardinal, The, and Mr. Farley (edit.), 891
Catholic Party Gains in Hungary (edit.), 1101
Catholics Lose in Ohio (edit.), 1388
Catholics Start Test of California Race Law (edit.), 1067
Ceylon Christians Plan for Union (edit.), 1196
Charge War Department Has Broken the Law (edit.), 941
Cheap-Jack, The (Quintus Quiz), 1045
Chiang Kai-shek Makes a Perilous Decision (edit.), 868
Christian Industrial Relations, by Kermit Eby, 875
Christian Thanksgiving, A, by O. Walter Wagner, 1449
Christians in Divided India, by P. Oomman Philip, 946
Christians Observe Bomb Anniversary (edit.), 918
Christmas in September (edit.), 1036
Church-and-State Issues Continue to Multiply (edit.), 964
Church as Exploiter, The, by John Bruce, 826
Churches to Aid Where I.R.O. Refuses (edit.), 1035
Churches Unite in South India (edit. cor.), by F. M. Potter, 1263
Citizen of What Country? by W. F. Luder, 1235
Citizens Get Their Chance (edit.), 990
Civil Rights Suffer from Race Bias (edit.), 1356
Clash of Cultures, The (edit.), 804
Clerical Report on Tito Bitterly Denounced (edit.), 1037
Congressmen and Their Church Membership (edit.), 965
Conscientious Objectors Are Still Being Imprisoned (edit.), 1572
Conscientious Objectors Recognized by Unions (edit.), 1478
Consider the Ducks (Quintus Quiz), 1265
Constantinople or Moscow? (edit.), 987
Cooperative America, A, by Jerry Voorhis, 1043
Cooperatives to Battle for Share of Oil (edit.), 1261
Courts Rule Against Parochial Schools (edit.), 1293
Crisis of Modern Man, The, by Hans Lilje, 1394

Darkness Over the Danube, by Robert Root, 1331
Dealing with Moral Exhaustion (edit.), 1166
Deliver Us from Musicolatry! by Warren D. Allen, 897
Denominational Ecumenicity—Highroad or Detour? (edit.), 1014
Dissolve Peace Commission (edit.), 1540
Dissonance at Amsterdam? by Carl E. Schneider, 1611
Distillers Have a Point, The (edit.), 1260
Distillers Turn Down Voluntary Saving (edit.), 1604
Division Widens in India (edit.), 822
Do Horses Like Sandwiches? (Quintus Quiz), 847
Do You Appeal to the Expert? (Quintus Quiz), 1233
Does a Majority Favor U.M.T.? (edit.), 1229
Does the Legion Rule Congress? (edit.), 893
Don't Commit the Same Mistake Twice! (edit.), 820
Dutch Christians and the Indonesian War (edit.), 990

Eastern Churches Are Political Pawns (edit.), 1356
'Economist' Defines the Limits of Planning (edit.), 1605
Edging Closer to a Shooting War (edit.), 1475
Educational Value of Punch and Judy, The (Quintus Quiz), 1200
Eisenhower for President? (edit.), 1230
Eisenhower Will Head Columbia (edit.), 843
Ethics in Time of Inflation, by Ralph Borsodi, 1329
Ethics of Moderation, The, by Albion Roy King, 1549
Exchange Students Begin Work (edit.), 1292
Exhortation Is Not Enough (edit.), 1388

Family Living Can Be Saved, by John Warren Day, 1301
Fan, The (Quintus Quiz), 1072
Federal Council Calls for Economic Aid (edit.), 867
Federal Council Opposes U.M.T. (edit.), 1475
Filipinos Propose Union with Episcopalians (edit.), 1197
Finds Europe Facing Its Worst Winter (edit.), 1035
First Peaceful Atomic Piles Assembled (edit.), 1012
Floods Argue Need for an MVA (edit.), 822
Foregleams of Church Union (edit.), 1198
France Is Following an Ominous Pattern (edit.), 1539
Friendship Trains, The (edit.), 1475

G.I. Gravy Train, The, by Renwick C. Kennedy, 944
Gandhi Goes on a Last Mission (edit.), 987
Genocide Treaty Up for Action (edit.), 1013
German Churches Advance toward Reunion (edit.), 895
Getting Down to Cases (edit.), 1512
Getting Ready to Begin to Start (edit.), 1227
Godspeed to an Old Neighbor (edit.), 845
Golden Rule Is Good Business, The, by Roger William Riis, 969
'Good Hand at a Hint, A' (Quintus Quiz), 1168
Grain Deficit Means More Starvation (edit.), 941
Greece Has a Cabinet (edit.), 1099
Greek Venture Goes from Bad to Worse (edit.), 916

Handel's 'Messiah,' by William P. Sears, Jr., 1583
Hero of the Norwegian Resistance Coming (edit.), 1572
Here's Hope for Alcoholics, by Wilburn Echols, 1451
Hierarchy Issues Annual Message (edit.), 1444
History Beats Fiction Every Time (Quintus Quiz), 1393
Holds Lutheranism Still Lags on Church-and-State Issue (edit.), 1069
Holland Declares War in Indonesia (edit.), 916
Hollywood Inquiry True to Form (edit.), 1356
Honesty Needed in Marshall Plan Propaganda (edit.), 1444
Honored Dead, The (edit.), 1323
How a Church Issue Gets into Politics (edit.), 1038
How Late Is It in London? (edit.), 1478
How Not to Read Jonah (Quintus Quiz), 1016
How Strong Is Eastern Europe? by Devere Allen, 1017
How We Observed A-Bomb Day (edit.), 1541
Hungary's Free Churches to be Subsidized (edit.), 1573

I.M.C. Repatriates More Missionaries (edit.), 1165
India Is Free! (edit.), 963
India's Caste System and Ours, by E. Stanley Jones, 995
Indonesia and the U.N. (edit.), 1011
Indonesia—the U.N. Again Ignored (edit.), 939
Interchange China Missionaries (edit.), 1605
Iowa Farmers Show Human Concern (edit.), 1259
Is It Time for a New U.N.? (edit.), 963
Is M.R.A. Christian Socialism? by L. E. Shuck, Jr., 1299
Is Protestantism Losing Japan? (edit.), 1477
Is the European Crisis Becoming Less Tense? (edit.), 1388
Isolation of Silence, The (Quintus Quiz), 1327
It All But Happened (Quintus Quiz), 1577
Italian and French Election Signs (edit.), 1291

Japan in Race between Peace and Starvation (edit.), 915
Jews and Arabs Turn on Each Other (edit.), 1011
Jones', Stanley, Crusade (edit.), 1231
Junior Oxford, A (edit.), 846
Justice as a War Casualty (edit.), 1324

Kafka's Apocalyptic Message, by William Hubben, 1171
Korea Proposal Troubles American Diplomacy (edit.), 1293

Labor Bill, The—a Veto Overridden (edit.), 819
Labor Government Wins a New Grip on Life (edit.), 1510
Labor Plans Further Cut in Power of the Lords (edit.), 1325
Labor Rediscovers Cooperatives (edit.), 1069
Laboratories and Colleges in Military Hands (edit.), 917
Laski Sees Catholicism as Source of Reaction (edit.), 1604
Latin America Is Growing Fast (edit.), 1100
Launch Committee on Church and State (edit.), 1478
Lavish Royal Wedding Plans Are Poor Politics (edit.), 940
Layman's World, The, by Georgia Harkness, 1578
Laymen Approve Church Merger (edit.), 1572
Legion Reverses Itself on Displaced Persons (edit.), 1387
Legion Rubber-Stamps U.M.T., The (edit.), 1067
Let the Church Educate! by Paul V. Harper, 1554
Let the Churches Speak on UMT! (edit.), 869
Let the Senate Investigate the Taylor Embassy! (edit.), 1229
Letter to Kagawa, A (edit.), 918
Lew, Timothy T.—A Christian Portent (edit.), 989
Lilienthal Defends Individual Rights (edit.), 1511
Lines Are Drawn, The (edit.), 891
Lippmann Claims U.S.A. Has Won 'Cold War' (edit.), 1388
Liquor Interests Slow to Respond (edit.), 1259
Local Defeats Warn Attlee Government (edit.), 1387
Lord of Life, The (edit.), 1574
Lutherans Form World Federation in Sweden (edit.), 867

Make Peace with Japan! by Luman J. Shafer, 1313
Man and the State (edit.), 1575
Marshall Calls for a New League (edit.), 1163
Marshall Plan Is Double-Edged (edit.), 919
Marshall Plan to Include Latins (edit.), 1195
Marshall Predicts 'Cold War' Fight to the Finish (edit.), 1603
Meaning of 'Separation,' The (edit.), 1447
Methodist Women Seek End to Segregation (edit.), 1574
Methodists Awakening to Rural Crisis (edit.), 989
Militarism Postponed (edit.), 820
Military Extend Infiltration (edit.), 1606
Minnesota and the D.P.'s (edit.), 1445
Missions to Seek Aid from Businesses (edit.), 1572
Misunderstanding Fatal to Peace, A (edit.), 843
More Threats in the Security Council (edit.), 1012
Moscow Again Woos Russian Orthodox Churches (edit.), 1036
Mountbatten's Calendar (edit.), 1038
Move to End Stalemate in Indonesia (edit.), 821
Must America Be a Church Museum? by Franklin D. Elmer, Jr., 921
Must the Hutterites Leave Canada? by A. J. F. Zieglschmid, 1269

Nationalists Attack Church Merger (edit.), 1541
Negro Press Praises St. Louis Catholics (edit.), 1291
Nehru Announces Asian Monroe Doctrine (edit.), 939
New British Empire to Rise in Africa (edit.), 844
New German Directive, The (edit.), 915
New Hope for U.N. (edit.), 1358
New Jersey Debates Religious Issues (edit.), 1293
Niebuhr Rebukes the *New York Times* (edit.), 1260
Niemöller Again Attacked (edit.), 1070
Now It's the Marshall Doctrine! (edit.), 819

Offers British Studio for Making Religious Films (edit.), 1068
One Kind of Useless Church Resolution (edit.), 988
Open Japan Mail to Religious Books (edit.), 1261
Ordeal of Korean Christianity, The, by Thoburn T. Brumbaugh, 1169
Orthodox Serbs Splitting on Political Lines (edit.), 1445
Oxnam, Bishop, Withdraws Labor Appointment (edit.), 1038

Palestine: A Test for U.N., by Albert Viton, 1267
Palestine and the Jew, by Morris S. Lazaron, 1401
Palestine Partition Plan Published (edit.), 1476
Palestine Partition to U.N. Assembly (edit.), 1067
Palestine Problem No Nearer Solution (edit.), 1355
Partition Gamble, The (edit.), 1541
Partitioning Palestine (edit.), 1262
Peace in the East (edit.), 1071
Picture Post Cards on Holiday (Quintus Quiz), 1514
Playing with Fire (edit.), 1295
Plebiscites Called for in India (edit.), 1390
Plundering the Indians of Alaska, by Ruth Muskrat Bronson, 1404
Poland Claims She's Being Robbed (edit.), 1324
Poll Tax Disgrace, The, by George H. Bender, 900
Poor Ancients! (Quintus Quiz), 827
Possibilities and Difficulties in Western Europe (edit.), 891
President Appeals for Voluntary Rationing, The (edit.), 1227
President Presents Marshall Plan (edit.), 1605
President Reports No 'Discernible' Gains (edit.), 1444
President Seeks Powers to Combat Inflation (edit.), 1443
President Summons Special Session (edit.), 1323
Price of Civil Liberties Still Is Vigilance (edit.), 1164
Private Relief Fails to Meet Aid Need (edit.), 1510
Progress of the Food Drive (edit.), 1355
Prohibition in India, by P. Oomman Philip, 1234
Proposes Evacuation of Korea by Armies (edit.), 1197
Protestant Giving Shows Big Gain (edit.), 1511
Protestant Hospitals Expand Ministry (edit.), 1356
Protestantism in Education, by T. A. Kantonen, 1561
Protestants Lose in New Jersey (edit.), 1390
Public Still Reluctant to Accept Women Clergy (edit.), 869

Quakers Say Poland Still Needs Aid (edit.), 1035

Race Discrimination Dropped at Southern Medical Convention (edit.), 1604
Race to Save England, The (edit.), 988
Radio Also Has Its Sunny Side (edit.), 869

Radio's New Code not Very New (edit.), 1164
Rally to What? by Marguerite Harmon Bro, 1109
Rankin's Defeat a Hopeful Portent (edit.), 1389
Rattlesnake Religion, by John A. Womeldorf, 1517
Reconsider Religious Radio! by Alfred Grant Walton, 1079
'Red Dean' Calls His a Socialist Post (edit.), 1605
Reformation in Hungarian Protestantism Sought (edit.), 892
Reforming the Church of England, by Cecil Northcott, 1066
Refugee Bill Shelved (edit.), 916
Relief Needs Soar as Churches Organize (edit.), 893
Religion a Political Factor in Mediterranean Tug-of-War (edit.), 868
Religious Books of 1947, by W. E. Garrison, 1500
Religious Freedom in Japan, by Ralph J. D. Braibanti, 850
Reply to a Taunt (edit.), 1391
Report Food Needs to Last for Years (edit.), 1389
Republicans Start Attack on Co-ops (edit.), 1100
Retrospect (edit.), 1666
Returning Congressmen Spread Suspicion (edit.), 1298
Revise the Marshall Plan! by John B. Crane, 1363
Reward to Headhunters, A, by Richard Dunlop, 1075
Riots Accompany India's Day of Emancipation (edit.), 1012
Roberts, Former Justice, Fathers a Fallacy (edit.), 843
Robot Planes Salute Pearl Harbor Dead (edit.), 1261
Roosevelt, Mrs., and the Supreme Court (edit.), 941
Russian Economy in Crisis (edit.), 1571

Schweitzer Sees End of Civilization (edit.), 1165
Science Funds Go to Military (edit.), 1196
Second Milestone on the Road to Destruction (edit.), 965
Second Thoughts on the Taft-Hartley Law (edit.), 917
Sectarianism—Tragedy and Sin (edit. cor.), by Harold E. Fey, 967
Seed-Ground for Leadership, by W. Norman Pittenger, 1205
Self-Help in German Churches, by E. Theodore Bachmann, 1609
Send CARE Parcels Now for Christmas (edit.), 1229
'Setting Sun, The, and Music at the Close' (Quintus Quiz), 1544
Shall We Act without Russia? by Edward McN. Burns, 873
Shall We Arm Our Neighbors? by John Nevin Sayre, 1297
Showdown on U.M.T. (edit.), 1326
Small Nations Continue to Influence U.N. (edit.), 1476
Sobering Words from Chancellor Magnes (edit.), 1355
South America Also Closes Its Doors (edit.), 1573
South India Achievement, The (edit.), 1294
South India Churches Complete Union (edit.), 1165
Southern Baptists, the Pope and Stalin (edit.), 1101
Soviet Nightmare in Korea, by Thoburn T. Brumbaugh, 1077
Special Session Can Act Fast (edit.), 1387
Speer, Robert E., Passes On (edit.), 1510
Standing Up to Samuel Johnson (Quintus Quiz), 871
Starvation May Follow India's Bloodshed (edit.), 1389
Stassen Bolsters Molotov Thesis (edit.), 1291
State Support for Indian Churches to End (edit.), 889
Still Trying to Wreck the Ecumenical Movement (edit.), 1324
Stop Floods with MVA! by Thomas Alfred Tripp, 923
Stop Wasting Grain on Alcohol! (edit.), 1195
Struggle Against Lynching Goes On, The (edit.), 988
Study Church and Economic Life (edit.), 1196
Supreme Court, The—Is Stassen Right? by E. Hilton Jackson, 848
Supreme Court Upholds Witness Convictions (edit.), 1509
Sweep by Any Other Name, The (Quintus Quiz), 943
Symptoms of Moral Sickness (edit.), 987

Tale of Two Businesses, A, by Arthur R. Hoverland, 1396
Tax Bill, The—a Veto Sustained (edit.), 819
Taylor, Mr., Returns to the Vatican (edit.), 1011
Teachers Debate Aid to Parochial Schools (edit.), 892
Teachers Union Straddles Parochial Aid Issue (edit.), 1068
Testifies Niemöller Not an Anti-Semite (edit.), 1477
That Lurking Devil of Frustration (edit.), 822
They All Fear America, by Reinhold Niebuhr, 993
They Stand for Free Schools! by Harold E. Fey, 824
This Buttoning (Quintus Quiz), 1360
Thoughts after Declining an Invitation (edit.), 869
Tip to Scribblers, A (Quintus Quiz), 968
To Educate for Mental Health (edit.), 821
To Save Our Own Souls (edit.), 1446
Tocqueville on American Destiny, by Frederick B. Tolles, 1480
Tragic Land of Palestine, The (edit.), 964
Trial Balloon that Had Better Be Pulled Down, A (edit.), 1100
Trouble with Secret Conferences, The (edit.), 870
Truman for Piecemeal Control of Floods (edit.), 917
Truman, Mr., Attends Sunday School (edit.), 1228
Truman Program Cannot Save Hungry Europe (edit.), 1195
Turkey's Religious Climate Changes, by Robert Root, 1581
Two Worlds at Amsterdam? (edit.), 942
Typhoon Weather in Asia, by Leslie B. Moss, 992

U.N. Assembly Votes for Palestine Partition (edit.), 1509
U. N. Commission Adopts Human Rights Plank (edit.), 1603
U.N. Commission Ends Palestine Hearings (edit.), 917
U.N. Enters Another Year (edit. cor.), by Harold E. Fey, 1015
U.N. Intervention Halts Indonesian War (edit.), 964
UNESCO Holds Second World Conference (edit.), 1511
UNESCO Plans Work Camp in Greece (edit.), 1228
Uniting the Moral Forces (edit.), 1103
Utopia or Cataclysm, by Vernon Nash, 1453

Vandenberg and Hoover Warnings Heeded (edit.), 820
Vatican Calls for Soviet-American Peace (edit.), 821
Vatican Embassy and Religious Unity, The (edit.), 1445
Vatican Flies a Trial Balloon (edit.), 1540
Vilbel Becomes an Island of Hope (edit.), 1197
Vishinsky Brands U.S.A. a Warmonger (edit.), 1163
Voluntary Food Plan Off to Slow Start (edit.), 1259
Waldensians, The, by Robert Root, 1105
War Assets Sells 438 Chapels (edit.), 1292
War Presidents Come High! (edit.), 844
Warning Issued Against Irresponsible Appeals (edit.), 1357
Was the Royal Wedding Overplayed? (edit.), 1477
We Couldn't Trust the British! (edit.), 965
We Have Abandoned War, by Toyohiko Kagawa, 1483
We Yield an Inch on Atomic Control (edit.), 940
What and Why Are the Jocists? by James O. Supple, 898
What Happened to the Negro Baptists at Copenhagen (edit.), 990
What if Mr. Gandhi Fasts to Death? (edit.), 1099
What Is the American Strategy? (edit.), 1164
What Price Pastors' Pensions? by Harold E. Fey (edit. cor.), 1543
What Shall We Do with the U.N.? by John Foster Dulles, 1041
What Will Europe's Christmas Be Like? 1546
When the Label Doesn't Fit (edit.), 868
Where Did Oslo Come Out? by Robert Root, 1019
Who Is Now the Absolutist? by A. J. Muste, 1515
Why Are Japanese Church Leaders Denied Visas? (edit.), 845
Why Doesn't Marshall Force the Issue? (edit.), 1227
Why We Blaspheme in Music, by Richard T. Gore, 1238
Wilderness of Want, by E. Theodore Bachmann, 1482
Will We Fail Indonesia? by Garland Evans Hopkins, 971
Winter Freeze Grips London (edit.), 1539
World Divides but Still Is One (edit.), 1571
World Government Sought by 1955 (edit.), 1196
Write Your Own Headline (edit.), 1606
Wrong Way to Meet Defamation, The (edit.), 1443

You Can't Enlist the Laymen, by Winthrop S. Hudson, 1107
Young 'Peace Church' Members for Peacetime Conscription (edit.), 1013

Zero Hour in World Trade at Hand (edit.), 1037

Subjects in Articles and Editorials

Abstinence, total, 1549
Acheson, Dean, 845
Adams, Hampton, 1101
Africa, 844, 1163
Aglipayan Church, 1197, 1541
Alaska, 1204
Alcoholics Anonymous, 1451
Alcoholism, 1202, 1234, 1451, 1549
Alexeii, Patriarch, 987, 1036, 1445
American Civil Liberties Union, 1164
American Commonwealth, The, by Lord Bryce, 1448
American Council of Christian Churches, 1324
American Federation of Teachers, 1068
American Friends Service Committee, 1035, 1229, 1359
American Legion, 893, 1067, 1229, 1387
American Serb Congress, 1445
Amnesty for c.o.'s, 1477, 1572
Amsterdam General Assembly, World Council of Churches, 942, 1324, 1356, 1611
Anderson, Clinton, 1259
Anglicans, 989, 1166, 1197, 1263, 1266, 1292, 1294, 1605
Anti-Semitism, 1401, 1477
Appeals for relief, irresponsible, 1357
Arabs, 1011, 1067, 1100, 1198, 1262, 1267, 1355, 1401, 1476, 1509, 1541
Architecture, church, 921
Armed forces, unification of, 893
Army contracts, 1476
Art, 1612
'Asian Monroe Doctrine,' 939, 940
Atomic bomb, 918, 940, 988, 1196, 1515, 1541
Atomic Development Authority, International, 867, 940
Atomic Energy Commission, 873, 965, 1196, 1511
Atomic energy, peacetime uses of, 869, 1012, 1511
Atomic energy, plans to control, 867, 873, 1132, 1137, 1164, 1541
Atomic scientists, 867, 1132, 1510
Atomic Warfare and the Christian Faith, 1515
Austin, Warren R., 1358

Bacteriology, 963
Baldwin, Hanson, 1326, 1516
Balkan Commission, U.N., 1324, 1358
Balkans, 1012, 1039, 1324, 1331, 1357, 1358
'Bandwagon' religion, 1141, 1232
Baptists, 990, 1014, 1101
Barnes, Bishop Ernest W., 1292
Behind the Silken Curtain, 1262
Benton, William C., 1135
Bergendoff, Conrad, 1069
Bevin, Ernest, 1099, 1571
Bilbo, Theodore G., 1036
Biological research, 963, 1132
Birmingham, Bishop of, 1292
Braden, Spruille, 880
Brethren, Church of the, 1013, 1605
Brewers, 1260
Bulgaria, 1331, 1356
Bulletin of the Atomic Scientists, 1132, 1516
Burma, 1073, 1292
Bus transportation, public, for parochial school pupils, 848, 941, 964, 1038, 1165, 1293, 1390, 1391, 1512
Bush, Godwin, 988
Business, entertaining in, 987, 1476
Byrnes, James F., 1295, 1325

Calhoun Commission, 1515
Canada, 1269
Canterbury, Archbishop of, 1266, 1292, 1605
Capitalism, 894, 903, 1291
CARE, 1229, 1475
Catholicism, Roman, 824, 868, 893, 898, 1011, 1037, 1067, 1068, 1070, 1105, 1133, 1197, 1228, 1229, 1260, 1293, 1357, 1361, 1388, 1390, 1391, 1443, 1444, 1445, 1447, 1477, 1512, 1540, 1573, 1604
Cereals Conference, International, 941
Ceylon, church union in, 1196
Chapels, surplus army, 1292
Chaplaincy, 1515
Cherry, Gov. R. Gregg, 988
Chester County, Pa., bus case, 964, 1512
Chiang Kai-shek, 868, 1072, 1261
Chicago Tribune, 1573, 1606
China, 868, 915, 940, 989, 1072, 1261, 1298, 1519, 1605
Christian Frontier Council, 845
Christian Newsletter, 845
'Christian' political parties in Europe, 1070, 1101, 1166, 1260, 1291
Christian Reformed Church, 1293
Christian Register, 1165
Christopher, Patriarch, of Alexandria, 987
Church and Art, 1612
Church and drinking, 1202, 1234, 1451, 1549
Church and industry, 875, 898, 960, 1038, 1195
Church and labor, 826, 868, 875, 898, 1038, 1195
Church and militarism, 869, 918, 988, 1475, 1515
Church and peace, 1454, 1455, 1540
Church and politics, 1070, 1101, 1105, 1291, 1356, 1390, 1447, 1512, 1540
Church and public issues, 823, 843, 971, 988, 991, 994, 1037, 1038, 1067, 1195, 1196, 1204, 1231, 1266, 1293, 1390, 1447, 1512, 1540, 1552, 1575, 1578
Church and race, 1067, 1228, 1574
Church and relief, 823, 893, 992, 1035, 1036, 1166, 1195, 1227, 1357, 1359, 1446, 1449, 1475, 1510, 1511
Church and science, 1235, 1292, 1511
Church and social problems, 823, 845, 898, 994, 1038, 1067, 1139, 1202, 1231, 1299, 1444, 1552
Church and state, 824, 848, 868, 869, 891, 892, 941, 964, 988, 989, 1011, 1037, 1038, 1069, 1070, 1139, 1229, 1260, 1269, 1292, 1293, 1331, 1356, 1391, 1447, 1478, 1509, 1512, 1515, 1573, 1575, 1581
Church and state, committee on, 1478
Church and war, 918, 988, 1454, 1475, 1509, 1515, 1540
Church as employer, 826
Church of England (see Anglicans)
Church of Scotland, 988, 1516
Church of South India, 1165, 1263, 1294
Church of the Brethren, 1013, 1605
Church union, 989, 1101, 1165, 1169, 1196, 1197, 1231, 1263, 1294, 1541, 1572
Church unity, 967, 1014, 1101, 1133, 1165, 1169, 1199, 1231, 1543, 1605
Church World Service, 823, 893, 992, 1036, 1107, 1197, 1293, 1357, 1359, 1446, 1475, 1511, 1609
Civil liberties, 1164, 1356, 1539, 1575
Civil Rights, President's Commission on, 1356
Civilian Public Service, 1326, 1509
Civilization, crisis in, 873, 894, 919, 942, 966, 993, 1038, 1073, 1138, 1165, 1196, 1230, 1301, 1390, 1454, 1478, 1511, 1541, 1574
Colleges, 843, 917, 964, 1132, 1205, 1552
Colleges, navy aid to, 1132
Colleges, religion in, 1205, 1552
Colleges, state aid to private, 965
Collier's, 891
Colonial policies, 844, 916, 939, 964, 971, 1011, 1037, 1071, 1139, 1163, 1292
Columbia University, 843
Coming Struggle for Power, The, by John Strachey, 966
Commission on Religion and Health, Federal Council, 1356
Committee to Study the Organization of Peace, 1455
Communism, 892, 894, 919, 993, 1101, 1131, 1133, 1163, 1197, 1291, 1293, 1295, 1331, 1363, 1388, 1444, 1478, 1539, 1540, 1571, 1605
Community and Religious Education, Conference on, 1540
Congregationalists, 1199, 1200, 1544, 1572
Congress, 819, 869, 870, 893, 900, 916, 917, 941, 987, 990, 1037, 1100, 1131, 1204, 1227, 1229, 1291, 1356, 1396, 1475, 1539, 1603
Congress, special session of, 1227, 1323, 1326, 1387, 1443, 1539, 1603
Congressmen, church membership of, 965
Congressmen's reports on conditions abroad, 1228, 1323, 1387
Conscientious objectors, 1270, 1477, 1478, 1509, 1572
Conscription, peacetime, 843, 869, 941, 1067, 1229, 1326, 1480, 1572
Conservation, 923
Constantine-Stalin parallel, 1133
Constitution, 1391, 1447, 1512
Cook, William A., 824
Cooperatives, 1015, 1043, 1069, 1100, 1261, 1396
Copts, 1139

CRALOG, 1610
Crete, 1228
Cripps, Sir Stafford, 1323
Crisis of Culture, A, by John Macmurray, 894, 942
Crum, Bartley, 1262
Culture, Russian vs. American, 894, 942, 993, 1163, 1295, 1478
Cushing, Archbishop Richard J., 1037
Czechoslovakia, 891, 1017

Davis, Prof. Kingsley, 1100
Dawber, Mark A., 1540
DeGaulle, Charles, 1291
Democracy, 894, 919, 993, 1131, 1291, 1480
Democracy in America, by Alexis de Tocqueville, 1480
Denmark, 1547
Denominationalism (see sectarianism)
Des Moines Register and Tribune, 1259
Despair, man's, 1390, 1394, 1306
Disarmament, 1137
Disciples of Christ, 967, 1199
Disestablishment, 980, 1266
Displaced persons, 823, 844, 893, 916, 1035, 1134, 1387, 1445, 1543, 1573
Distillers' use of grain, 1195, 1227, 1259, 1260, 1355, 1604
Dulles, John Foster, 844, 1137, 1454, 1539
Dutch Christians, 990

East-West conflict, 940, 971, 993, 1163, 1295, 1478, 1540
Economic aid to Europe, 819, 820, 843, 867, 870, 891, 919, 988, 1017, 1099, 1131, 1143, 1166, 1195, 1227, 1259, 1291, 1363, 1387, 1388, 1444, 1539
Economic and Social Council, U.N. (see UNESCO)
Economic Life: A Christian Responsibility, 1196
Economics, U. S., 819, 820, 1043, 1069, 1100, 1143, 1329, 1396, 1443
Economics, world, 819, 820, 843, 867, 870, 891, 919, 941, 988, 993, 1017, 1035, 1037, 1099, 1131, 1143, 1166, 1195, 1227, 1291, 1323, 1363, 1444, 1539
Economist, London, 820, 989, 1291, 1389, 1605
Ecumenical Refugee Commission, 844, 1035
Ecumenicalism, 942, 993, 1014, 1101, 1231, 1294, 1324, 1356, 1544, 1611
Education, 843, 892, 917, 941, 1068, 1132, 1205, 1228, 1361, 1512, 1552
Egypt, 1015, 1139
Eisenhower, Dwight D., 843, 1230
Election, Gravesend, 1510
Election, U.S., 1389
Elections, Italy and France, 1291
Elizabeth, Princess, 940, 1477
England (see Great Britain)
Episcopal Church, Protestant, 1388, 1541
Evangelical and Reformed Church, 1190, 1572
Evangelical Church in Germany, 895, 1070, 1197
Evangelism, 1141, 1231
'Exodus,' the, 1134

Fairbanks, Alaska, atomic bomb airfield, 965
Faith and Order movement, 1133
Family, the, 1301
Farley, James A., 891
Farmers, 1259
Fear, 1230
Federal Communications Commission, 1164
Federal Council of Churches, 867, 1041, 1166, 1196, 1199, 1356, 1475, 1540
Fiction, 1612
First amendment, 849, 1391, 1447
Fitzgerald, D. A., 1389
Fjellbu, Bishop Arne, 1572
Flood control, 822, 917, 923
Food saving program, 1227, 1259, 1355, 1604
Food situation, world, 941, 1035, 1143, 1166, 1195, 1227, 1259, 1363, 1389, 1446, 1449, 1482
Foreign Affairs, 1100
Foreign ministers' conferences (see Paris, London conferences)
France, 920, 1228, 1291, 1324, 1364, 1449
Free Churches (Great Britain), 1266
'Friendship trains,' 1475
Fundamentalism, 1324, 1517

Gallup Poll, 869, 1230
Gambling in churches, 1293
Gandhi, Mohandas, 892, 963, 987, 995, 1099
General Assembly, U. N., 1041, 1067, 1134, 1137, 1163, 1198, 1324, 1358, 1416, 1476, 1509, 1541
Genocide, 1013
Georgia, convict camps in, 1013
German industry, dismantling of, 1389
Germany, churches in, 895, 1070, 1197, 1260, 1482, 1547, 1609, 1611
Germany, industrial recovery in, 915, 920, 1389, 1482
Germany, new directive for, 915
Germany, occupation of, 915, 1295, 1364, 1389, 1446, 1482, 1547
Germany, political activity in, 1070, 1260
G. I. Bill of Rights, 944
Gilkey, Charles W., 845
Gillis, James M., S. J., 1391
Gravesend, England, election in, 1510, 1605
Great Britain, 844, 845, 920, 965, 966, 988, 1037, 1099, 1131, 1134, 1198, 1262, 1266, 1292, 1323, 1325, 1357, 1364, 1387, 1401, 1443, 1510, 1541, 1546, 1571, 1605, 1606
Great Britain, economic crisis in, 920, 966, 988, 1037, 1099, 1323, 1357, 1510
Greece, 916, 963, 1012, 1039, 1068, 1099, 1228, 1324, 1444, 1475
Greek Orthodox Church, 987
Gromyko, Andrei, 1012
Guam, navy reparations to Catholic Church in, 1133

Halsey, William F., 965
Handel, George Frederick, 1583
Hatred, 1036, 1099, 1134
Heim, Karl, 1361
Herter committee, 1228, 1325, 1387
Hilfswerk, 1197, 1609
Hiltner, Seward, 1356
Hindus, 946, 987, 995, 1234, 1389, 1390
Hiroshima, 918, 963
Holland (see Netherlands)
Horton, Douglas, 892
Hospitals, Protestant ministry in, 1356
Hungary, 892, 1017, 1101, 1332, 1548, 1573
Hunger, 941, 1143, 1166, 1228, 1229, 1259, 1363, 1389, 1446, 1449, 1482, 1539, 1546, 1606
Huntington, Ind., opinion poll on U.M.T., 1229
Hutterites, 1269
Huxley, Julian, 1136

Immigration, 823, 844, 893, 916, 1387, 1445
Imperialism, 820, 844, 916, 919, 940, 964, 971, 993, 1011, 1037, 1071, 1139, 1606
India, caste in, 995
India, Christians in, 946, 989, 1165, 1234, 1263, 1294
India, civil conflict in, 1012, 1071, 1099, 1390
India, disestablishment in, 989
India, famine in, 1389
India, freedom comes to, 892, 946, 989
India, industrial discord in, 1012, 1071
India, plebiscite for, 1390
India, prohibition in, 1234
Indian National Congress, 822, 946, 987, 1013, 1234
Indians, Alaskan, 1204
Indonesia, 821, 916, 939, 964, 971, 990, 1011, 1037, 1071
Industrial relations, 875, 918, 969, 1196, 1396, 1478
Industry, Christian practices in, 969
Inflation, 1323, 1329, 1443, 1539
Insurance, 1330
Interchurch cooperation, 1102, 1199, 1231, 1266, 1324, 1540, 1543
Interfaith cooperation, 1357, 1392, 1401, 1445
Interior, department of the, 1204
International Atomic Development Authority (see Atomic Development . . .)
International Cereals Conference, 941
International Conciliation (report), 1455
International Congress for Microbiology, 963
International Cooperative Petroleum Association, 1261
International Council of Christian Churches, 1324
International Council of Religious Education, 1540
International Emergency Food Council, 1143, 1388
International Missionary Conference, 1165
International Refugee Organization, 1035, 1387, 1573
International Voluntary Service for Peace, 1229
Interseminary Movement, 846
Iowa bus case, 1293
Iran, 1131
Isolationism, 873, 1164, 1603
Italy, 1105, 1131, 1291, 1364, 1548

Japan, abandonment of war in, 1483
Japan, churches in, 845, 850, 918, 1261, 1477
Japan, occupation of, 845, 850, 1261, 1519
Japan, peace treaty for, 915, 1519
Jehovah's Witnesses, 1443, 1509
Jews, 917, 964, 1011, 1067, 1100, 1134, 1198, 1262, 1267, 1355, 1401, 1476, 1509, 1541
Jinnah, M. A., 892
Jocists, 898
Johnson, Hewlett, 1605
Jones, E. Stanley, 1102, 1231
Judaism, 1401
Just and Durable Peace, Federal Council Commission on, 1454, 1455, 1540
Justice, wartime, 1324

Kachins, 1075
Kafka, Franz, 1171
Kierkegaard, Soren, 1171
Klatt, Maria, 1477
Korea, 1077, 1169, 1197, 1993
Krug overseas report, 1323
Kuh, Frederick, 843

Labor, 819, 826, 875, 918, 1038, 1069, 1445, 1478
Labor bill, Taft-Hartley, 819, 918
Labor party, Great Britain, 966, 988, 1099, 1323, 1325, 1357, 1510, 1605
Laski, Harold, 1604
Latin America, 820, 873, 1069, 1100, 1195, 1297, 1573
Laymen, 1107, 1231, 1235, 1532, 1572, 1578
Lew, Timothy T., 989
Lie, Trygve, 1016
Life, 1446
Lilienthal, David E., 1511, 1541
Lippmann, Walter, 1388, 1444
Liquor, 1202, 1234, 1259, 1260, 1301, 1355, 1451, 1549
'Little Assembly' for U. N., proposed, 1476, 1542
Loans abroad, 820, 843, 870, 919, 988, 1037, 1099, 1131, 1193, 1227, 1363, 1388, 1444, 1446, 1478, 1539, 1603
London conference of foreign ministers, 1478, 1539, 1571, 1603
Lords, British House of, 1325
'Loyalty check,' 1164, 1356
Luckman, Charles, 1227, 1259, 1395
Luther, Martin, 1363
Lutheran World Federation, 867, 1014, 1069
Lutherans, 867, 1014, 1069, 1102
Lynching, 988

MacArthur, Douglas, 916, 1230, 1519
Macmurray, John: *A Crisis of Culture*, 894, 942
Magnes, Judah L., 917, 1355
Marriage, 1301
Marshall, George C., 819, 843, 939, 1163, 1164, 1227, 1293, 1398, 1478, 1539, 1603
Marshall Plan, 819, 820, 843, 845, 870, 891, 919, 966, 1018, 1131, 1195, 1227, 1291, 1363, 1387, 1388, 1444, 1446, 1478, 1539, 1571, 1603, 1606
Marshall speech in Chicago, 1478
Maximos, Patriarch, 987
McNicholas, Archbishop, 824, 892
Medical Association, Southern, 1604
Mennonites, 1605
Mental illness, 821
'Messiah,' 1583
Methodists, 980, 1102, 1199, 1572, 1574, 1605
Meyers, Gen. Bennett E., 1476
Microbiology, International Congress for, 963
Milch, Field Marshal, 1324
Militarism, 893, 915, 917, 941, 1229, 1230, 1261, 1383, 1326, 1475, 1480, 1515, 1573, 1606
Military training, peacetime (see conscription)
Miners, 819
Ministry, 869, 1235, 1356, 1509, 1543, 1552, 1578
Ministry, women in, 869
Minnesota, plan for D.P.'s in, 1445
Missions, 850, 946, 993, 1077, 1139, 1165, 1169, 1194, 1477, 1510, 1519, 1572, 1581, 1605
Missions, 1446
'Moderation' in drinking, 1202, 1549
Molotov, Vayachaslev, 1291, 1293, 1325, 1478, 1539
Moral Re-Armament, 1299
Moslem League, 822, 892, 1012
Moslems, 868, 892, 963, 987, 1012, 1139, 1234, 1389, 1390, 1581
Motion pictures, 1068, 1301, 1356, 1614
Mountbatten, Louis, 1038
Muller, H. J., 1132
Murphy, Justice Frank, 1509
Music, church, 897, 1238, 1583
MVA, 822, 917, 923

Nation, 1604
National Association for the Advancement of Colored People, 1291
National Conference of Christians and Jews, 1392
National Council Against Conscription, 869
National Education Association, 892, 1068
National Lutheran, 1069
National Science Foundation, 917
National Security Committee, 1326
Navy, U. S., 1132
Negroes, 900, 988, 990, 995, 1228, 1291, 1389, 1574, 1604
Nehru, Jawaharlal, 822, 939, 971
Netherlands, 821, 916, 939, 964, 971, 990, 1011, 1037, 1071, 1548
New Jersey bus case, 941, 964, 1038, 1293, 1390, 1511
New Jersey constitution, 1390
New Republic, 1604
New Statesman and Nation, 1292
New York Times, 916, 1067, 1070, 1132, 1163, 1260, 1261, 1476, 1542
Newsweek, 1510, 1520
Newton, Louie D., 1101
Nicaragua, 1297
Niebuhr, Reinhold, 1260, 1542
Niemöller, Martin, 1019, 1070, 1260, 1477
Nihilism, 1394, 1482, 1574
Nobel peace prize, 1359
Nolde, O. Frederick, 1575, 1603
Norris, J. Frank, 1101
North College Hill, Cincinnati, school controversy, 824, 892, 1388

Oil, 1015, 1131, 1261
Oil, cooperatives' proposal to U. N. on, 1015, 1261
Ora d'Italia, 1540
Orthodox churches, 942, 987, 1036, 1331, 1356, 1445
Oslo conference (see World Conference of Christian Youth)
Osservatore Romano, 821, 840
Outcastes (India), 995
Oxford Conference, 1515, 1540
Oxford Movement (see Moral Re-Armament)
Oxnam, G. Bromley, 1038, 1101

Pacifism, 1013, 1269, 1515
Pakistan, 892, 946, 963, 987, 1234
Palestine, 917, 964, 1011, 1067, 1100, 1134, 1198, 1262, 1267, 1355, 1401, 1443, 1476, 1509, 1541, 1571
Paris conference of foreign ministers, 819, 820, 845, 870, 891, 919
Parochial school, public support of, 824, 848, 892, 941, 964, 1038, 1068, 1293, 1388, 1390, 1391, 1512
Peace, steps to insure, 844, 919, 1013, 1137, 1228, 1323, 1453, 1510, 1540
Pelley, William Dudley, 1324
Pensions, ministers', 1543
Perry, Ralph Barton, 1453
Philippine islands, 992, 1197, 1541
Philosophy, 1394
Pittsburgh Courier, 1228
Ploeser, Walter C., 1100
Poland, 1035, 1324
Political Action Committee for Palestine, 1011
Politics, U. S., 900, 1100, 1131, 1227, 1230, 1389, 1539
Poll tax, 900
Potsdam policy, 915, 1296, 1482
Power company lobbies, 923
Presidential campaign, 1230
Price control, 1328, 1443
Prisoners of war, 1324
Prisons, 1013
Prohibition, 1234
'Proportional representation' election system, 1389
Protestant Episcopal Church (see Episcopal Church)
Protestantism, 822, 846, 892, 895, 1014, 1079, 1101, 1103, 1105, 1106, 1109, 1169, 1199, 1231, 1266, 1293, 1324, 1357, 1361, 1388, 1390, 1391, 1445, 1447, 1478, 1512, 1540, 1543, 1552

Quakers, 1359
Quebec, Jehovah's Witnesses jailed in, 1443

Rabun, Joseph A., 1013
Race, 899, 900, 988, 990, 993, 995, 1013, 1036, 1067, 1165, 1228, 1291, 1356, 1389, 1574, 1579, 1604
Radio, 869, 1079, 1164
Rally Day, 1109
Rank, J. Arthur, 1038
Rankin, John E., 1389
Rationing program (see Food saving program)
Reconciliation, 987, 1298
Refugees (see Displaced persons)
Released time for religious instruction, 1512
Relief abroad, 823, 893, 992, 1035, 1143, 1166, 1195, 1227, 1229, 1259, 1357, 1359, 1363, 1387, 1389, 1446, 1449, 1475, 1510, 1511
Relief, church (see Church and relief)
Religion in schools, 1331, 1361, 1512, 1552

Religious education, 1109, 1228, 1302, 1361, 1540, 1552
Religious films, 1038
Religious liberty, 1260, 1293, 1331, 1391, 1445, 1446, 1512, 1573, 1575, 1603
Religious News Service, 1261, 1293, 1603
Religious publications, 1332
Religious radio, 1079, 1141, 1164
Reparations to churches for war damage, 1133
Rio de Janeiro, hemispheric conference in, 1069, 1100, 1297
Ritter, Archbishop Joseph E., 1228
Roberts, Owen J., 843, 1326
Robot planes and bombs, 1261
Roosevelt, Eleanor, 941
Roosevelt, Franklin D., 891, 1011
Rumania, 1332
Rural church, 989
Russia, 819, 843, 844, 868, 870, 873, 891, 894, 919, 942, 963, 966, 993, 1017, 1039, 1042, 1077, 1131, 1133, 1163, 1164, 1195, 1293, 1295, 1324, 1356, 1358, 1363, 1388, 1444, 1476, 1520, 1539, 1540, 1541, 1571, 1581, 1603, 1606
Russia, economic crisis in, 1571
Russian Orthodox Church, 1036, 1331, 1356, 1445
Russian sphere, conditions in, 1017, 1035, 1331

Saturday Evening Post, 965
Schools, 824, 848, 917, 1132, 1228, 1293, 1361, 1388, 1512
Schools, parochial (see Parochial schools)
Schweitzer, Albert, 1165
Scientific research, 936, 1132, 1196, 1261, 1511
Scientists, 867, 917, 963, 1132, 1196, 1261, 1510, 1511
Searle, Robert W., 822
Sectarianism, 967, 1014, 1101, 1169, 1199, 1231, 1294
Secularism, 1444, 1574
Security Council, U. N., 963, 964, 1011, 1012, 1015, 1031, 1039, 1131, 1164, 1405, 1443, 1509, 1541
Serbian Orthodox Congress, 1445
Service Civil International (see International Voluntary Service for Peace)
Seventh-day Adventists, 1478
Sikhs, 822
Snake-handling rites, 868, 1517
South Africa, 868, 1163, 1476
South India, Church of (see Church of South India)
Southern Baptists, 1131
Speaking Frankly, by James F. Byrnes, 1295, 1325
Speer, Robert E., 1510
St. Louis Post-Dispatch, 1133, 1324
Stalin, Josef, 1133, 1158
Stassen, Harold E., 848, 1230, 1291
State department, 843, 845, 870, 915, 919, 1131, 1163, 1164, 1195, 1227, 1295
Strachey, John, 967
Stratton bill, 823, 844, 893, 916, 1445
Strikes, in Europe, 1479, 1539
Students, exchange, 1202
Supreme Court, 848, 941, 1324, 1509
Sweet, Claire E., 1572
Szilard, Leo, 1510

't Hooft, W. A. Visser, 990, 1019
Taft-Hartley bill, 819, 918
Taxes, 819
Taylor, Myron C., 1011, 1103, 1229, 1513
Teachers, 1068, 1205
Technology, 1394, 1511, 1541
Temperance, 1202, 1549
Thanksgiving and the world's need, 1446, 1449
Theologians on war, 1515
Theology, 846, 1069, 1132, 1171, 1200, 1205, 1235, 1292, 1299, 1361, 1394, 1513, 1540, 1574, 1611
Thomas, Norman, 1454
Tocqueville, Alexis de, 1480
Trade, world, 1015, 1017, 1037, 1099, 1195, 1539
Treysa conference (second), 895
Truman Doctrine, 819, 873, 916, 1039, 1068, 1099, 1195, 1444, 1475
Truman, Harry S., 819, 917, 1011, 1103, 1131, 1227, 1228, 1292, 1323, 1443, 1444
Turkey, 1581
TVA, 822, 917, 924

'U.M.T.' program, 843, 869, 941, 1229, 1326, 1475
Un-American Activities Committee, House, 1356
Union of South Africa (see South Africa)
Unions, 868, 876, 918, 1478
Unitarians, 1132, 1541
United Nations, 820, 845, 867, 917, 939, 940, 963, 964, 1011, 1012, 1015, 1035, 1037, 1039, 1041, 1067, 1071, 1132, 1134, 1135, 1137, 1163, 1197, 1198, 1361, 1362, 1367, 1391, 1295, 1324, 1327, 1355, 1358, 1391, 1401, 1453, 1476, 1509, 1541, 1571, 1575
United Nations Charter, proposals for revision of, 1041, 1137, 1163, 1358, 1476
United Nations Commission on Human Rights, 1575, 1603
United Nations Educational, Scientific and Cultural Organization (UNESCO), 1135, 1228, 1511
United States News, 1325
Unity conference, proposed, 1199
Universities, religion in, 1205, 1552
UNRRA, 1035
Usborne, Henry C., M. P., 1196
Utility interests, 822

Vandenberg, Arthur, 1164, 1230
Vatican, 821, 868, 1011, 1100, 1101, 1103, 1131, 1361, 1540, 1573
Vatican embassy, 1011, 1103, 1229, 1445, 1513
Vatican-Soviet relations, 821, 868, 1101, 1131, 1540
Veterans, 944, 1067, 1075
Veto in U. N., 963, 1163, 1164
Veto, presidential, 819
Vishinsky, Andrei, 1163, 1358
Voting privileges, 900, 1291

Wage controls, 1443
Waldensians, 1105
Wallace, Henry A., 1296
War Assets Administration, 1292
War dead, return of, 1323
War, steps toward another, 819, 843, 870, 873, 891, 940, 1017, 1038, 1163, 1230, 1295, 1323, 1326, 1388, 1444, 1453, 1475, 1478, 1510, 1515, 1541, 1603, 1606
Wealthy Europeans, charges of favoritism to, 1228, 1325
Webber, Charles G., 1038
Wedemeyer, Albert C., 915, 940, 1072
Winant, John G., 1390
Women in ministry, 869
Women's Clubs, General Federation of, 844
Work camps, international, 1228
World Conference of Christian Youth (Oslo), 993, 1019
World Council of Churches, 867, 892, 942, 987, 1014, 1020, 1035, 1107, 1133, 1324, 1356, 1611
World government, 1196, 1453
World Report, 892, 1068
World War II, 944, 965, 1075
Worrell, Ruth M., 1035
Wurm, Bishop Theophil, 895

Youth, 898, 993, 1019, 1205
Yugoslavia, 869, 1017, 1037, 1331
Yugoslavia, Protestant ministers' visit to, 1037

Zionists, 964, 1134, 1198, 1262, 1267, 1355, 1401, 1541

Contributors

Allen, Devere: How Strong Is Eastern Europe? 1017
Allen, Warren D.: Deliver Us from Musicolatry! 897

Bachmann, E. Theodore: Wilderness of Want, 1482; Self-Help in German Churches, 1609
Bender, George H.: The Poll Tax Disgrace, 900
Borsodi, Ralph: Ethics in Time of Inflation, 1329
Braibanti, Ralph J. D.: Religious Freedom in Japan, 851
Bro, Marguerite Harmon: Rally to What? 1109
Bronson, Ruth Muskrat: Plundering the Indians of Alaska, 1204
Bruce, John: The Church as Exploiter, 826
Brumbaugh, Thoburn T.: Soviet Nightmare in Korea, 1077; The Ordeal of Korean Christianity, 1169
Burns, Edward McN.: Shall We Act without Russia? 873

Crane, John B.: Revise the Marshall Plan! 1363

Day, John Warren: Family Living Can Be Saved, 1301
Demant, V. A.: The Breakdown of a Civilization, 1073
Dulles, John Foster: What Shall We Do with the U.N.? 1041
Dunlop, Richard: A Reward to Headhunters, 1075

Eby, Kermit: Christian Industrial Relations, 875
Echols, Wilburn: Here's Hope for Alcoholics, 1451
Elmer, Franklin D., Jr.: Must America Be a Church Museum? 921

Fey, Harold E.: They Stand for Free Schools! 824; Sectarianism—Tragedy and Sin, 967; U.N. Enters Another Year, 1015; What Price Pastors' Pensions? 1543

Garrison, W. E.: Religious Books of 1947, 1520
Gore, Richard T.: Why We Blaspheme in Music, 1238

Harkness, Georgia: The Layman's World, 1578
Harper, Paul V.: Let the Church Educate! 1549
Hopkins, Evans: Will We Fail Indonesia? 971
Hoverland, Arthur R.: A Tale of Two Businesses, 1396
Hubben, William: Kafka's Apocalyptic Message, 1171
Hudson, Winthrop S.: You Can't Enlist the Laymen, 1107

Jackson, E. Hilton: The Supreme Court—Is Stassen Right? 848
Jones, E. Stanley: India's Caste System and Ours, 995

Kagawa, Toyohiko: We Have Abandoned War, 1483
Kantonen, T. A.: Protestantism in Education, 1361
Kennedy, Renwick C.: The G. I. Gravy Train, 944
King, Albion Roy: The Ethics of Moderation, 1549

Lazaron, Morris S.: Palestine and the Jew, 1401
Lilje, Hans: The Crisis of Modern Man, 1394
Luder, W. F.: Citizen of What Country? 1235

Morrison, Charles Clayton: A Junior Oxford, 846
Moss, Leslie B.: Typhoon Weather in Asia, 992
Muste, A. J.: Who Is Now the Absolutist? 1515

Nash, Vernon: Utopia or Cataclysm, 1453
Niebuhr, Reinhold: They All Fear America, 993
Northcott, Cecil: Reforming the Church of England, 1266

Philip, P. Oomman: Christians in Divided India, 946; Prohibition in India, 1934
Pittenger, W. Norman: Seed-Ground for Leadership, 1205; Art and the Christian, 1612
Potter, F. M.: Churches Unite in South India (edit. cor.), 1263

Riis, Roger William: The Golden Rule Is Good Business, 969
Root, Robert: Where Did Oslo Come Out? 1019; The Waldensians, 1105; Darkness Over the Danube, 1331; Turkey's Religious Climate Changes, 1581

Sayre, John Nevin: Shall We Arm Our Neighbors? 1297
Schneider, Carl E.: Dissonance at Amsterdam? 1611
Sears, William P., Jr.: Handel's 'Messiah,' 1583
Shafer, Luman J.: Make Peace with Japan! 1519
Shuck, L. E., Jr.: Is M.R.A. Christian Socialism? 1199
Smith, Alson J.: Alcohol and Man's Fate, 1202
Supple, James O.: What and Why Are the Jocists? 898

Tolles, Frederick B.: Tocqueville on American Destiny, 1480
Tripp, Thomas Alfred: Stop Floods with MVA! 923

Viton, Albert: Palestine: A Test for U.N., 1267
Voorhis, Jerry: A Cooperative America, 1043

Wagner, O. Walter: A Christian Thanksgiving, 1449
Walton, Alfred Grant: Reconsider Religious Radio! 1079
Womeldorf, John A.: Rattlesnake Religion, 1517

Zieglschmid, A. J. F.: Must the Hutterites Leave Canada? 1269

Books Reviewed

Aalders, G. Charles: Calvinism in Times of Crisis, 878
Abbott, Wilbur C.: The Writings and Speeches of Oliver Cromwell. Vol. IV. The Protectorate, 1655-58, 1333
Adams, Hampton: Ambassador in Chains, 1333
Addresses and Papers, by John R. Mott, 1239
Administrative Behavior, by Herbert A. Simon, 1111
Adopting a Child, by Frances Lockridge, 1303
Agus, Irving A.: Rabbi Meir of Rothenburg, 973
Allan, D. Maurice: The Realm of Personality, 1230
Alschuler, Rose H.: Painting and Personality, 832
Am I My Brother's Keeper? by Ananda K. Coomaraswamy, 829
Ambassador in Chains, by Hampton Adams, 1333
American Individual Enterprise System, The, by the Economic Principles Commission of the National Association of Manufacturers, 997
American Military Government in Germany, by Harold Zink, 1615
American Policy and the Chinese Revolution, 1925-1935, by Dorothy Borg, 853
American Radio, The, by Llewelyn White, 1049
American Sea Power Since 1775, by Allan Westcott and associates, 831
And Call It Peace, by Marshall Knappen, 1484
Apologia pro Vita Sua, by John Henry Newman, 1616
Apostolic Fathers, The, translated by Francis X. Glimm, Joseph M.-F. Marique and Gerald G. Walsh, 1303
Art and the Social Order, by D. W. Gotshalk, 1585
Art in Our Community, by Bernice S. Moore, 1022
Art in the Early Church, by Walter Lowrie, 1522
Atlantic Harvest, edited by Ellery Sedgwick, 1240
Attwater, Donald: Modern Christian Revolutionaries, 1174

Baker, Richard T.: Darkness of the Sun, 1488
Bartlett, Robert Merrill: Boys' Prayers, the Ascending Trail, 1615
Basford, Emory S.: Unseen Harvests, 1456
Baxter, Batsell Barrett: The Heart of the Yale Lectures, 1177
Before the Swallow Dares, by E. Merrill Root, 1047
Beginning of the U. S. Army, 1783-1812, The, by James Ripley Jacobs, 1111
Benedictine Monks of St. Augustine's Abbey: The Book of Saints, 1585
Bennett, John C.: Christian Ethics and Social Policy, 1334
Berry, Gerald L.: Religions of the World, 1262
Best Sermons, 1947-48 Edition, edited by G. Paul Butler, 1456
Bettenson, Henry: Documents of the Christian Church, 1399
Bilheimer, Robert S.: What Must the Church Do? 853
Blanchard, Paul: Democracy and Empire in the Caribbean, 1302
Boehme, Jacob: The Way to Christ, 852
Book of New England, A, by Zephine Humphrey, 1082
Book of Saints, The, compiled by the Benedictin Monks of St. Augustine's Abbey, 1585
Borg, Dorothy: American Policy and the Chinese Revolution, 1925-1935
Boys' Prayers, the Ascending Trail, by Robert Merrill Bartlett, 1615
Braun, Kurt: Union-Management Cooperation, Experience in the Clothing Industry, 1337
Brentano, Frances: The Questing Spirit, 1522
Bretall, Robert: Kierkegaard Anthology, 1521
Brockelmann, Carl: History of the Islamic Peoples, 1272
Brownlee, Fred L.: New Day Ascending, 1555
Brubacher, John S.: A History of the Problems of Education, 829
Brunner, Emil: The Divine Imperative, Man in Revolt, The Mediator, 1487
Bryson, Lyman: Conflicts of Power in Modern Culture, 1522
Buck, Pearl S.: Far and Near, 1489
Buck, Philip W.: The Governments of Foreign Powers, 902
Burkhart, Roy A.: How the Church Grows, 1021
Burnet, Adam: The Lord Reigneth, 832
Butler, G. Paul: Best Sermons, 1947-48 Edition, 1456
Butts, R. Freeman: A Cultural History of Education, 951

Caballeros, by Ruth Laughlin, 902
Cadbury, Henry J.: Jesus: What Manner of Man, 1176
Call for 40,000, by J. J. Considine, 1521
Calvinism in Times of Crisis, by G. Charles Aalders, 878
Campbell, Vivian: A Christmas Anthology of Poetry and Painting, 1555
Catholic Religion and the Protestant Faith, The, by J. E. L. Winecoff, 1240
Challenge of New Testament Ethics, The, by L. H. Marshall, 1486

Chamberlain, Samuel: Churches of Old New England, 951
Chave, Ernest J.: A Functional Approach to Religious Education, 1048
Christ in the Drama, by Fred Eastman, 877
Christian Ethics and Social Policy, by John C. Bennett, 1334
Christianity and Property, edited by Joseph F. Fletcher, 1397
Christianity Today, A Survey of the Churches, edited by Henry Smith Leiper, 1110, 1521
Christlijke Zedeleer en haar Bestrijders, De, by G. Brillenburg Wurth, 1175
Christmas Anthology of Poetry and Painting, A, edited by Vivian Campbell, 1555
Christmas Chimes, a Christmas Annual, edited by Lawrence Siersbeck, 1555
Chun-chan Yeh: Mountain Village, 1272
Church Across the Street, The, by Reginald D. Manwell and Sophia L. Fahs, 1336
Churches of Old New England, by George Francis Marlowe and Samuel Chamberlain, 951
Coblentz, Stanton A.: The Pageant of Man, 950
Coffin, Robert P. Tristram: Yankee Coast, 1082
Committed unto Us, by Willis Lamott, 878
Concise History of the Law of Nations, A, by Arthur Nussbaum, 1455
Conflict in Christology, by John Stewart Lawton, 1554
Conflicts of Power in Modern Culture, edited by Lyman Bryson, 1522
Coniston, Ralph: The Future of Freedom in the Orient, 901
Considine, J. J.: Call for 40,000, 1521
Conversational Chinese, by Teng Ssu-yü, 1208
Coomaraswamy, Ananda K.: Am I My Brother's Keeper? 899
Cromwell, Oliver, The Writings and Speeches of. Vol. IV. The Protectorate, 1655-58, by Wilbur C. Abbott, 1333
Cultural History of Education, A, by R. Freeman Butts, 951
Curran, Francis X.: Major Trends in American Church History, 1336

Daily Prayer Companion, edited by G. A. Cleveland Shrieley, 854
Dallin, David J.: Forced Labor in Soviet Russia, 1091
Dark Glory, by Harry V. Richardson, 902
Darkness of the Sun, by Richard T. Baker, 1488
Delkin, James Ladd: Doctor Johnson's Prayers, 1207
Democracy and Empire in the Caribbean, by Paul Blanchard, 1302
Dillistone, F. W.: The Holy Spirit in the Life of Today, 1366
Discovery of India, The, by Jawaharlal Nehru, 828
Divine Imperative, The, by Emil Brunner, 1487
Documents of the Christian Church, edited by Henry Bettenson, 1309
Dodd, C. H.: The Johannine Epistles, 1366
Dostoevsky, by Janko Lavrin, 828
Douglas, Lloyd C.: The Robe, 1480
Dulles, Allen Welsh: Germany's Underground, 950
Dyer, Brainerd: Zachary Taylor, 1050

Eagle and the Cross, The, by Prince Hubertus zu Lowenstein, 926
Eastman, Fred: Christ in the Drama, 877
Estabrook, Helen Slocum: Old Testament Stories in Woodcut, 1522
Eternal Lawyer, A Legal Biography of Cicero, by Robert N. Wilkin, 1082

Fabulous Voyager, by Richard M. Kain, 926
Fahs, Sophia L.: The Church Across the Street, 1336
Famous Case of Myra Clark Gaines, The, by Nolan B. Harmon, Jr., 1082
Far and Near, by Pearl S. Buck, 1480
Faussett, Hugh I'Anson: Poets and Pundits, 877
Fendt, E. C.: What Lutherans Are Thinking, 1040
Ferguson, Walter D.: Journey Through the Bible, 1303
Fletcher, Joseph F.: Christianity and Property, 1397
Foote, Henry Wilder: Thomas Jefferson, Champion of Religious Freedom, 951
Footman, David: Ferdinand Lassalle, Romantic Revolutionary, 1565
For His Name's Sake, by Martin Heyland, 927
Forced Labor in Soviet Russia, by David J. Dallin and Boris I. Nicolavsky, 1091
Forest of the Dead, by Ernst Wiechert, 927
Formal Wedding, The, by Judson J. McKim, 833
Franciscan Explorations in California, by Herbert Ingram Priestley, 1050
Free Religion, an American Faith, by Stow Persons, 830
Freedom and Order, by Eduard Heimann, 1178
Freedom of the Press, by William Ernest Hocking, 1335
Froom, Le Roy Edwin: The Prophetic Faith of Our Fathers, The Historical Development of Prophetic Interpretation, Vol. III, 1048
Fuess, Claude: Unseen Harvests, 1486
Functional Approach to Religious Education, A, by Ernest J. Chave, 1048
Fundamental Education, Common Ground for All Peoples, Report of a Special Committee to the Preparatory Commission of UNESCO, 1480
Future of Freedom in the Orient, The, by Ralph Coniston, 901

Germany's Underground, by Allen Welsh Dulles, 950
Gibbs, A. Hamilton: Way of Life, 1177
Glimm, Francis X.: The Apostolic Fathers, 1303
Gore, Charles: Prayer and the Lord's Prayer, 1522
Gotshalk, D. W.: Art and the Social Order, 1485
Governments of Foreign Powers, The, by Philip W. Buck and John W. Masland, 902
Grammar of Assent, A., by John Henry Newman, 1616
Granville-Barker, Harley: Prefaces to Shakespeare; Vol. I, 853; Vol. II, 927
Grayzel, Solomon: A History of the Jews from the Babylonian Exile to the End of World War II, 1208
Grazebrook, O. F.: Nicanor of Athens, 973
Greatest Texts of the Bible, The, by Clarence E. Macartney, 1112
Greeley, Horace, and the Republican Party, 1853-1861, by Jeter A. Isley, 854

Hacker, Louis M.: The Shaping of the American Tradition, 949, 1522
Hagedorn, Hermann: Prophet in the Wilderness, 1555
Happy Profession, The, by Ellery Sedgwick, 832
Harkness, Georgia: Understanding the Christian Faith, 853
Harmon, Nolan B., Jr.: The Famous Case of Myra Clark Gaines, 1082
Hattwick, La Berta Weiss: Painting and Personality, 832
Heart of the Yale Lectures, The, by Batsell Barrett Baxter, 1177
Hegland, Martin: For His Name's Sake, 927
Heimann, Eduard: Freedom and Order, 1178
Heine, Heinrich: The Rabbi of Bacherach, 1337
Hellenistic Greek Texts, edited by Allen Wikgren, 902
Heretics, The, by Humphrey Slater, 1206
Hidden Damage, The, by James Stern, 854
History of the Islamic Peoples, by Carl Brockelmann, 1272
History of the Jews, A, from the Babylonian Exile to the End of World War II, by Solomon Grayzel, 1208
History of the Problems of Education, A, by John S. Brubacher, 829
Hocking, William Ernest: Freedom of the Press, 1335
Hockman, William S.: Projected Visual Aids in the Church, 1616
Holtom, D. C.: Modern Japan and Shinto Nationalism, 1113
Holy Spirit in the Life of Today, The, by F. W. Dillistone, 1366
Hooded Hawk, The, by D. B. Wyndham Lewis, 1554
How the Church Grows, by Roy A. Burkhart, 1021
Humphrey, Zephine: A Book of New England, 1082

I Sing of a Maiden, edited by Sister M. Thérèse, 1308
IG Farben, by Richard Sasuly, 853
Idea of a University, The, by John Henry Newman, 1616
Intercultural Attitudes in the Making, edited by W. H. Kilpatrick and William Van Til, 1489
Isaacs, Harold R.: No Peace for Asia, 901
Isley, Jeter A.: Horace Greeley and the Republican Party, 1853-1861, 854

Jacobs, James Ripley: The Beginning of the U. S. Army, 1784-1812, 1111
Jefferson, Thomas, Champion of Religious Freedom, by Henry Wilder Foote, 951
Jesus: What Manner of Man, by Henry J. Cadbury, 1176
Johannine Epistles, The, by C. H. Dodd, 1366
Johnson, Robert Wood: Or Forfeit Freedom, 1366
Johnson's, Doctor, Prayers, by James Ladd Delkin, 1207
Johnson's, Doctor, Prayers, edited by Elton Trueblood, 1207, 1522
Journey Through the Bible, by Walter D. Ferguson, 1303
Journey Within, by Romain Rolland, 1271

Kain, Richard M.: Fabulous Voyager, 926
Kayser, Rudolf: Spinoza: Portrait of a Spiritual Hero, 1047
Kierkegaard Anthology, by Robert Bretall, 1521
Kilpatrick, W. H.: Intercultural Attitudes in the Making, 1489
Knappen, Marshall: And Call It Peace, 1484
Knox, John: On the Meaning of Christ, 1584
Kraines, S. H.: Managing Your Mind, 1241

Labor's Relation to Church and Community, edited by Liston Pope, 1335
Lamont, W. D.: The Principles of Moral Judgement, 831
Lamott, Willis: Committed unto Us, 878
Lane, Wheaton J.: Pictorial History of Princeton, 1337
Larson, Gustive O.: Prelude to the Kingdom, 1240
Lassalle, Ferdinand, Romantic Revolutionary, by David Footman, 1565
Last Days of Hitler, The, by H. R. Trevor-Roper, 996
Laughlin, Ruth: Caballeros, 902
Lavrin, Janko: Dostoevsky, 828
Lawton, John Stewart: Conflict in Christology, 1554
Laymen Speaking, edited by Wallace C. Speers, 1240
Leavitt, Robert Keith: Noah's Ark, New England Yankees and the Endless Quest, 1366
Ledbetter, Elmer E.: Peace by Thinking, 1337
Lee, Umphrey: Render unto the People, 973
Leiper, Henry Smith: Christianity Today, A Survey of the Churches, 1110, 1521
Let Us Return unto the Lord, by Walter A. Maier, 1022
Lewis, C. S.: Miracles, A Preliminary Study, 1486
Lewis, D. B. Wyndham: The Hooded Hawk, 1554
Liebling, A. J.: The Republic of Silence, 950
Life's Golden Hours, by Hobart D. McKeehan, 1272
Little Giant Manual and Dictionary, Japanese in Roman Letters, by Edwin Wagstaff and Mariko Nishio, 1585
Little Treasury of Great Poetry, A, edited by Oscar Williams, 832
Lockridge, Frances: Adopting a Child, 1303
Lord Reigneth, The, by Adam Burnet, 829
Lowenstein, Prince Hubertus zu: The Eagle and the Cross, 926
Lowrie, Walter: Art in the Early Church, 1522
Luccock, Halford E.: The Questing Spirit, 1522
Luther, Martin: Three Treatises, 1309

Macartney, Clarence E.: The Greatest Texts of the Bible, 1112
Maier, Walter A.: Let Us Return unto the Lord, 1022
Major Trends in American Church History, by Francis X. Curran, 1336
Man as Sinner, in Contemporary American Realistic Theology, by Mary Frances Thelen, 1176
Man in Revolt, by Emil Brunner, 1487
Managing Your Mind, by S. H. Kraines and E. S. Thetford, 1241
Manwell, Reginald D.: The Church Across the Street, 1336
Marique, Joseph M.-F.: The Apostolic Fathers, 1303
Markham, R. H.: Tito's Imperial Communism, 1178
Marlowe, George Francis: Churches of Old New England, 951
Marriage Is on Trial, by John A. Sbarbaro, 1240
Marshall, L. H.: The Challenge of New Testament Ethics, 1486
Masland, John W.: The Governments of Foreign Powers, 902
Maus, Cynthia Pearl: The World's Great Madonnas, 1111
McKeehan, Hobart D.: Life's Golden Hours, 1272
McKim, Judson J.: The Formal Wedding, 833
Mediator, The, by Emil Brunner, 1487
Medieval Manichee, The, by Steven Runciman, 1080
Meir, Rabbi, of Rothenburg, by Irving A. Agus, 973
Meland, Bernard E.: Seeds of Redemption, 1046
Men of Law from Hammurabi to Holmes, by William Seagle, 1455
Merriman, Anne: The Pageant of Middle American History, 832
Millman, Thomas R.: Jacob Mountain, First Lord Bishop of Quebec, 1178
Miracles, A Preliminary Study, by C. S. Lewis, 1486
Missionary, The, by Cornelia Spencer, 1480
Missouri Valley, The, Land of Drouth, Flood and Promise, by Rufus Terral, 1272
Modern Christian Revolutionaries, edited by Donald Attwater, 1174
Modern Japan and Shinto Nationalism, by D. C. Holtom, 1113
Modern Princeton, The, by Charles G. Osgood and others, 997
Moon Gafney, by Harry Sylvester, 948
Moore, Bernice S.: Art in Our Community, 1091
Morgan, Barbara Spofford: Skeptic's Search for God, 1081
Morley, Christopher: The Old Mandarin, 926
Mott, John R.: Addresses and Papers, 1339
Mountain, Jacob, First Lord Bishop of Quebec, by Thomas R. Millman, 1178
Mountain Lion, The, by Jean Stafford, 832
Mountain Village, by Chun-chan Yeh, 1272
National Association of Manufacturers, Economic Principles Commission of the: The American Individual Enterprise System, 997
Nehru, Jawaharlal: The Discovery of India, 828
New Day Ascending, by Fred L. Brownlee, 1555
New York in Literature, by Rufus Rockwell Wilson, 1208
Newman, John Henry: Apologia pro Vita Sua, A Grammar of Assent, The Idea of a University, 1616
News on the Air, by Paul W. White, 972
Newton, Joseph Fort: River of Years, An Autobiography, 1111
Nicanor of Athens, by O. F. Grazebrook, 973
Nichols, James Hastings: Primer for Protestants, 948, 1521
Nicolavsky, Boris I.: Forced Labor in Soviet Russia, 1091
Nishio, Mariko: Little Giant Manual and Dictionary, Japanese in Roman Letters, 1585
Noah's Ark, New England Yankees and the Endless Quest, by Robert Keith Leavitt, 1366
Noe, Cotton: Tip Sams Again, 951
No Peace for Asia, by Harold R. Isaacs, 901
Now in Mexico, by Hudson Strode, 1585
Nussbaum, Arthur: A Concise History of the Law of Nations, 1455

Odum, Howard W.: The Way of the South, 1174
Old Mandarin, The, by Christopher Morley, 926
Old Testament Stories in Woodcut, compiled by Helen Slocum Estabrook, 1522
On the Meaning of Christ, by John Knox, 1584
Or Forfeit Freedom, by Robert Wood Johnson, 1366
Osgood, Charles G.: The Modern Princeton, 997
Ovington, Mary White: The Walls Came Tumbling Down, 1207
Oxford Cyclopedic Concordance, 997

Pageant of Man, The, by Stanton A. Coblentz, 950
Pageant of Middle American History, The, by Anne Merriman, 832
Painting and Personality, by Rose H. Alschuler and La Berta Weiss Hattwick, 832
Peace by Thinking, by Elmer E. Ledbetter, 1337
Peckham, Howard L.: Pontiac and the Indian Uprising, 1616
Persons, Stow: Free Religion, an American Faith, 830
Pfefferman, Hans: Die Zusammenarbeit der Renaissance-Päpste mit den Türken, 949
Philo: Foundations of Religious Philosophy in Judaism, Christianity and Islam, by Harry Austryn Wolfson, 1484
Pictorial History of Princeton, edited by Wheaton J. Lane, 1337
Pierce, Edith Lovejoy: Therefore Choose Life, 1335
Poets and Pundits, by Hugh I'Anson Faussett, 877
Pontiac and the Indian Uprising, by Howard L. Peckham, 1616
Pope, Liston: Labor's Relation to Church and Community, 1335
Porada, Edith: Seal Impressions of Nuzi, 1091
Prayer and the Lord's Prayer, by Charles Gore, 1522
Prefaces to Shakespeare, Vol. I, by Harley Granville-Barker, 853
Prefaces to Shakespeare, Vol. II, by Harley Granville-Barker, 927

Prelude to the Kingdom, by Gustive O. Larson, 1249
Priestley, Herbert Ingram: Franciscan Explorations in California, 1030
Primer for Protestants, by James Hastings Nichols, 948, 1521
Principles of Moral Judgment, The, by W. D. Lamont, 831
Projected Visual Aids in the Church, by William S. Hockman, 1616
Prophet in the Wilderness, by Hermann Hagedorn, 1555
Prophetic Faith of Our Fathers, The, The Historical Development of Prophetic Interpretation, Vol. III, by Le Roy Edwin Froom, 1048
Pulsifer, Susan Nichols: Scenes from the Life of Jesus in Woodcut, 1522

Questing Spirit, The, edited by Halford E. Luccock and Frances Brentano, 1522

Rabbi of Bacherach, The, by Heinrich Heine, 1337
Reading for Self-Education, by W. E. Schutt, 1050
Realm of Personality, The, by D. Maurice Allan, 1530
Religion on the American Frontier, 1783-1840, Vol. IV, by W. W. Sweet, 1522
Religions of the World, by Gerald L. Berry, 1262
Religious Books of 1947, by W. E. Garrison, 1520
Religious Liberals Reply, by Seven Men of Philosophy, 1333
Render unto the People, by Umphrey Lee, 973
Republic of Silence, The, by A. J. Liebling, 950
Revelation and Response in the Old Testament, by Cuthbert A. Simpson, 1207
Richardson, Harry V.: Dark Glory, 902
River of Years, An Autobiography, by Joseph Fort Newton, 1111
Robe, The, by Lloyd C. Douglas, 1489
Rolland, Romain: Journey Within, 1271
Root, E. Merrill: Before the Swallow Dares, 1047
Runciman, Steven: The Medieval Manichee, 1080

Sassuly, Richard: IG Farben, 853
Sayers, Dorothy L.: Unpopular Opinions, 1616
Sbarbaro, John A.: Marriage Is on Trial, 1240
Scenes from the Life of Jesus in Woodcut, compiled by Susan Nichols Pulsifer, 1522
Schoen, Max: Understanding the World, 925
Schutt, W. E.: Reading for Self-Education, 1050
Scientists Speak, The, edited by Warren Weaver, 1585
Seagle, William: Men of Law from Hammurabi to Holmes, 1455
Seal Impressions of Nuzi, by Edith Porada, 1021
Sedgwick, Ellery: Atlantic Harvest, 1940; The Happy Profession, 832
Seeds of Redemption, by Bernard E. Meland, 1046
Seven Men of Philosophy: Religious Liberals Reply, 1333
Shaping of the American Tradition, The, by Louis M. Hacker, 949, 1522
Shrigley, G. A. Cleveland: Daily Prayer Companion, 854
Sienbeck, Lawrence: Christmas Chimes, a Christmas Annual, 1555
Simkhovitch, Vladimir G.: Toward the Understanding of Jesus, 1555
Simon, Herbert A.: Administrative Behavior, 1111
Simpson, Cuthbert A.: Revelation and Response in the Old Testament, 1207
Skeptic's Search for God, by Barbara Spofford Morgan, 1081
Slater, Humphrey: The Heretics, 1206
Speers, Wallace C.: Laymen Speaking, 1240
Spencer, Cornelia: The Missionary, 1489
Spinoza: Portrait of a Spiritual Hero, by Rudolf Kayser, 1047
Stafford, Jean: The Mountain Lion, 832
Stern, James: The Hidden Damage, 854
Stop Looking and Listen, by Chad Walsh, 878
Strode, Hudson: Now in Mexico, 1585
Study of the Bible Today and Tomorrow, The, edited by Harold R. Willoughby, 1585
Sweet, W. W.: Religion on the American Frontier, 1783-1840. Vol. IV, 1522
Sylvester, Harry: Moon Gafney, 948

Taft, Ada Bartlett: Lorado Taft, Sculptor and Citizen, 1366
Taft, Lorado, Sculptor and Citizen, by Ada Bartlett Taft, 1366
Taylor, Myron C.: Wartime Correspondence between President Roosevelt and Pope Pius XII, 972
Taylor, Zachary, by Brainerd Dyer, 1050
Teng Su-yü: Conversational Chinese, 1398
Terral, Rufus: The Missouri Valley, Land of Drouth, Flood and Promise, 1272
Thelen, Mary Frances: Man as Sinner, in Contemporary American Realistic Theology, 1176
Therefore Choose Life, by Edith Lovejoy Pierce, 1335
Thérèse, Sister M.: I Sing of a Maiden, 1398
Thetford, E. S.: Managing Your Mind, 1241
Three Treatises, by Martin Luther, 1399
Tip Sams Again, by Cotton Noe, 951
Tito's Imperial Communism, by R. H. Markham, 1178
Toward the Understanding of Jesus, by Vladimir G. Simkhovitch, 1555
Trevor-Roper, H. R.: The Last Days of Hitler, 996
Trueblood, Elton: Doctor Johnson's Prayers, 1207, 1522

Understanding the Christian Faith, by Georgia Harkness, 853
Understanding the World, by Max Schoen, 925
UNESCO Preparatory Commission: Fundamental Education, 1489
Union-Management Cooperation, Experience in the Clothing Industry, by Kurt Braun, 1337
Unpopular Opinions, by Dorothy L. Sayers, 1616
Unseen Harvests, edited by Claude M. Fuess and Emory S. Basford, 1456

Van Dusen, Henry P.: World Christianity: Yesterday, Today, Tomorrow, 1046
Van Til, William: Intercultural Attitudes in the Making, 1489
Wagstaff, Edwin: Little Giant Manual and Dictionary, Japanese in Roman Letters, 1585
Walls Came Tumbling Down, The, by Mary White Ovington, 1207
Walsh, Chad: Stop Looking and Listen, 878
Walsh, Gerald G.: The Apostolic Fathers, 1303
Wartime Correspondence between President Roosevelt and Pope Pius XII, edited by Myron C. Taylor, 972
Way of Life, by A. Hamilton Gibbs, 1177
Way of the South, The, by Howard W. Odum, 1174
Way to Christ, The, by Jacob Boehme, 852
Weaver, Warren: The Scientists Speak, 1585
Westcott, Allan: American Sea Power Since 1775, 831
What Is a Man, A Design for Living that Makes Sense, by Robert Russell Wicks, 853
What Lutherans Are Thinking, edited by E. C. Fendt, 1049
What Must the Church Do? by Robert S. Bilheimer, 853
White, Llewelyn: The American Radio, 1049
White, Paul W.: News on the Air, 973
Wicks, Robert Russell: What Is a Man, A Design for Living that Makes Sense, 853
Wiechert, Ernst: Forest of the Dead, 927
Wikgren, Allen: Hellenistic Greek Texts, 902
Wilkin, Robert N.: Eternal Lawyer, A Legal Biography of Cicero, 1082
Williams, Oscar: A Little Treasury of Great Poetry, 832
Willoughby, Harold R.: The Study of the Bible Today and Tomorrow, 1585
Wilson, Rufus Rockwell: New York in Literature, 1208
Wine of Violence, by Nathan Zuckerman, 1030
Winecoff, J. E. L.: The Catholic Religion and the Protestant Faith, 1240
Wolfson, Harry Austryn: Philo: Foundations of Religious Philosophy in Judaism, Christianity and Islam, 1484
World Christianity: Yesterday, Today, Tomorrow, by Henry P. Van Dusen, 1046
World's Great Madonnas, The, by Cynthia Pearl Maus, 1111
Wurth, G. Brillenburg: De Christlijke Zedeleer en haar Bestrijders, 1175
Yankee Coast, by Robert P. Tristram Coffin, 1082
Zink, Harold: American Miltary Government in Germany, 1615
Zuckerman, Nathan: Wine of Violence, 1050
Zusammenarbeit der Renaissance-Päpste mit den Türken, Die, by Hans Pfeffermann, 949

Reviewers

Archer, John Clark, 829
Atkins, Gaius Glenn, 1486
Aubrey, Edwin E., 1046
Auslander, Joseph, 1047

Bower, William Clayton, 1048
Bradley, Dwight J., 1335
Brightman, Edgar Sheffield, 831
Brodhead, Charles Daniel, 1081
Brumbaugh, T. T., 1488
Bruner, B. H., 1333
Buehrer, Edwin T., 830
Burns, Edward McN., 831

Cannon, Lee E., 1177
Case, Shirley Jackson, 1176
Clark, Thomas Curtis, 1335
Craig, Clarence T., 1486

Davis, John L., 829
Downum, Garland, 950

Fey, Harold E., 828
Frakes, Margaret, 1049, 1335

Garrison, W. E., 832, 852, 925, 949, 972, 1080, 1110, 1175, 1206, 1207, 1271, 1303, 1365, 1397, 1455, 1520, 1615
Goodale, Ralph Hinsdale, 877, 1489

Hamilton, Clarence H., 901
Hammond, William E., 1021
Hazelton, Roger, 1174, 1334
Hutchinson, Paul, 948, 996

Jack, Homer A., 1336

Knappen, M. M., 1333
Knox, John, 1366

Lewis, Edwin, 1554
Lunger, Irvin E., 1177

Marcus, Ralph, 1484
McGiffert, Arthur Cushman, Jr., 1176
McLain, Raymond V., 1174
Mead, Sidney E., 1048
Miller, Randolph Crump, 1046

Patterson, Charles H., 1333
Pierson, Delavan L., 1239

Rie, Robert, 950
Root, E. Merrill, 950

Smith, T. V., 1484
Sockman, Ralph W., 1262

Tigner, Hugh Stevenson, 948

Venable, Charles Leslie, 1049
Virtue, Charles F. Sawhill, 1047

Werner, Alfred, 828, 1178
Wilder, Amos N., 1584
Williams, Daniel D., 1487

Yoder, Donald H., 1336

Verse

Amid the Void, by Stanton A. Coblentz, 825
Apology, by Margaret Evelyn Singleton, 1545

Bread of Brotherhood, by Lucia Trent, 947
Bright Allegory, by Louis Ginsberg, 1608
Bulletin from the War Areas, by Elinor Lennen, 872

Christmas 1947, by Arthur R. Macdougall, Jr., 1545
Christmas Proclamation, by Franklin D. Elmer, Jr., 1551
Clearer Light, The, by Stanton A. Coblentz, 1518
Cock, The, by Edith Lovejoy Pierce, 1233
Creeds, by Franklin D. Elmer, Jr., 1170

Desert Rock, by Edith Lovejoy Pierce, 872
Divinity, by Stanton A. Coblentz, 1233

Eternal Pilgrim, by George Edward Hoffman, 1265

Filtered Light, by Edith Lovejoy Pierce, 1479
Follow the Light, by Lucia Trent, 1203

Genius, by E. Merrill Root, 1545
Go In and Possess the Land, by Ethelyn Miller Hartwich, 1393
Grace Before Reading, by Marguerite Atterbury, 1298

Heart Remembers, The, by John Richard Moreland, 1360
Heart's Country, by Thomas Curtis Clark, 947

Last Judgment, by Stanton A. Coblentz, 1610
Lest We Feel Lost, by Leslie Savage Clark, 847

Miser, by Una W. Harsen, 1104
Mold of Beauty, The, by John Richard Moreland, 849

Not-So-Golden Rule, The, by Raymond Hosken, 1016

Old Power for New, by Mary Ferguson Legler, 1078
Open Thou Mine Eyes, by Helen Miller Lehman, 1201

Palestine: 1947, by Stanton A. Coblentz, 943
Patient Guest, The, by Elinor Lennen, 1580
Poet's Intransigence, by Thomas Curtis Clark, 1328
Poet's Vision, by Lucia Trent, 1580
Prayer, by Barbara Marr, 1201

Quiet Things Are Loveliest, by Julia Johnson Davis, 1078

Rain in the Woods, by Edith Lovejoy Pierce, 1170
Renewal, by Thomas Curtis Clark, 1201
Revelation, by William Herbert Hudnut, 1201

Soldier, The, by Edith Lovejoy Pierce, 1168
Splendid Garment, The, by Ethel Romig Fuller, 1237
Star-Gazer, by Leslie Savage Clark, 1108

Thanksgiving 1947, by Philip L. Frick, 1328
Theology of Silence, by John Calvin Slemp, 1393
Thoughts on a News Item, by Lucia Trent, 1328
Two Men, by Franklin D. Elmer, Jr., 872

Unknown Few, An, by Ethelyn Miller Hartwich, 970

Valedictory, by Leslie Savage Clark, 1173
Victory Parade, by George Edward Hoffman, 947

We Are Too Near, by Mae Winkler Goodman, 1233
We Thank Thee, by Thomas Curtis Clark, 1545

Yet Not in Vain, by John Richard Moreland, 1328

Contributors of Verse

Atterbury, Marguerite: Grace Before Reading, 1298

Clark, Leslie Savage: Lest We Feel Lost, 847; Star-Gazer, 1108; Valedictory, 1173
Clark, Thomas Curtis: Heart's Country, 947; Renewal, 1201; Poet's Intransigence, 1328; We Thank Thee, 1545
Coblentz, Stanton A.: Amid the Void, 825; Palestine: 1947, 943; Divinity, 1233; The Clearer Light, 1518, Last Judgment, 1610

Davis, Julia Johnson: Quiet Things Are Loveliest, 1078

Elmer, Franklin D., Jr.: Two Men, 872; Creeds, 1170; Christmas Proclamation, 1551

Frick, Philip L.: Thanksgiving 1947, 1328
Fuller, Ethel Romig: The Splendid Garment, 1237

Ginsberg, Lewis: Bright Allegory, 1608
Goodman, Mae Winkler: We Are Too Near, 1233

Harsen, Una W.: Miser, 1104
Hartwich, Ethelyn Miller: An Unknown Few, 970; Go In and Possess the Land, 1393
Hoffman, George Edward: Victory Parade, 947; Eternal Pilgrim, 1265
Hosken, Raymond: The Not-So-Golden Rule, 1016
Hudnut, William Herbert: Revelation, 1201

Legler, Mary Ferguson: Old Power for New, 1078
Lehman, Helen Miller: Open Thou Mine Eyes, 1201
Lennen, Elinor: Bulletin from the War Areas, 872; The Patient Guest, 1580

Macdougall, Arthur R., Jr.: Christmas 1947, 1545
Marr, Barbara: Prayer, 1201
Moreland, John Richard: The Mold of Beauty, 849; Yet Not in Vain, 1328; The Heart Remembers, 1360

Pierce, Edith Lovejoy: Desert Rock, 872; The Soldier, 1168; Rain in the Woods, 1171; The Cock, 1233; Filtered Light, 1479

Root, E. Merrill: Genius, 1545

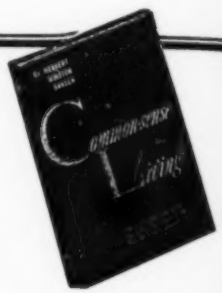
Singleton, Margaret Evelyn: Apology, 1545
Slemp, John Calvin: Theology of Silence, 1393

Trent, Lucia: Bread of Brotherhood, 947; Follow the Light! 1203; Thoughts on a News Item, 1328; Poet's Vision, 1580

BEST 1947 BOOKS ON CURRENT PROBLEMS

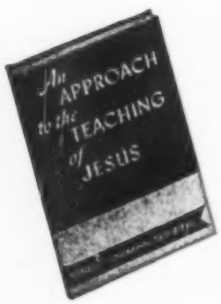
DARKNESS of the SUN

By **Richard T. Baker.** "(The author) examines the whole picture of Christianity in Japan and in its 'slave countries' . . . His book is valuable in picking out the basic pattern from a crazy quilt of facts."—*Newsweek.* **$2.50**



COMMON-SENSE LIVING

By **Herbert W. Hansen.** Readable and full of interesting anecdotes, *Common-sense Living* is firmly rooted in good psychology. "The more I read it, the better I like it. It is a gem!—treating many critical issues in up-to-date fashion."—*Dr. Henry C. Link.* **$1.50**



An Approach to the Teaching of Jesus

By **Ernest Cadman Colwell.** "Books about Jesus and His message are legion. It has been many years, however, since anyone has written such a fresh and fascinating interpretation of Jesus as that which comes from the pen of the President of the University of Chicago . . . It makes the figure of Jesus throb with vitality and power."—*Religious Book Club Bulletin.* **$1.25**

Finding GOD Through CHRIST

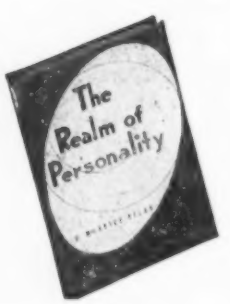
By **Charles Edward Forlines.** "A greatly beloved teacher of preachers in fifteen striking sermons and lectures presents the positive elements of the Christian faith. Dr. Forlines was a preacher of the 'positives' and his students everywhere in the churches today know what and why they believe."—*Pastor's Journal.* **$2**

In The LIGHT of the CROSS

By **Harold Cooke Phillips.** "The author changes the question 'Who crucified Christ?' to 'What crucified Christ?' His purpose is to show what motives and forces moved the various persons and groups who stood about the Cross. He draws excellent parallels with our own day."—*Church Management.* **$1.75**

RACISM: A World Issue

By **Edmund D. Soper.** A study of the forces which have, and still are, affecting the economic, social, and religious development of countries. "It is a well documented, scholarly discussion . . . it offers knowledge and understanding as the solution to racial prejudice."—*Christian Advocate.* **$2.50**



The REALM of PERSONALITY

By **D. Maurice Allan.** "The author gives a new approach to the study of genius, and reveals how ordinary persons may utilize the creative techniques of the great."—*Pulpit Book Club.* It is a brilliant analysis of the mind-body problem, showing that the two are harmonious and completely compatible. **$2.50**

RENDER unto the PEOPLE

By **Umphrey Lee.** "President Lee of Southern Methodist University discusses various problems arising out of the relation between church and state in a democracy, such as ours, in which state and church are constitutionally separated."—*Christian Century.* **$1.50**

WORLD CHRISTIANITY

Yesterday • Today • Tomorrow

By **Henry P. Van Dusen.** "A book packed with information about the world enterprise of the Christian church . . . a book to keep on a side table where you can reach it again and again for specific and constant inspiration."—*Charles Clayton Morrison.* **$2.50**

At All Bookstores . . . . . **ABINGDON-COKESBURY PRESS**

ber 31, 1947
ESS